

WAITING.

At the beautiful gate of the Temple,
Full many a year ago,
A lame man waited, with silent eye,
Watching the ebb and flow

Of the ceaseless tide of worshippers,
As they passed by, one by one,
From the gray of the early morning
To the set of the golden sun.

The volume of inspiration
Tells of the lame made whole;
How the healing balm of heaven
Was poured on his waiting soul.

At the beautiful gate of Thy mercy
My spirit, O Father, waits;
It looks for a gleam of glory—
A hope from the golden gates.

And the hymns of its adoration
Rise mingled with tears of pain,
As morn to night, and night to morn,
It watches and waits in vain.

Send, Father, some holy angel
To open the golden gate;
To pour the beams of glory
On spirits that hope and wait.

To whisper of Thee and heaven,
And teach us to see aught;
On our eyes a heavenly light,
—Selected.

MISCELLANEOUS.

CHURCH WORK IN NEW HAMPSHIRE.

BY REV. M. T. CILLEY.

If it was our sole purpose to search for things whereof we might speak in commendation, our task would be both pleasant and fruitful. We have many devoted and able ministers, and many flourishing Churches containing active and pious members. I do not think, all things considered, that the Church is degenerating. Perhaps there is as much piety among the ministers and in the membership as at any time in the past history of our Conference. Still there are some things which deeply impress us, and we are constrained to speak.

1. We think the present condition of our work in New Hampshire demands a more complete consecration on the part of the ministry.

We fully believe in Methodism, in its doctrines, and its methods; we will believe that it has a mission in New Hampshire which it has not yet fully accomplished. Nor can it successfully accomplish its mission until it changes somewhat its present methods of work. We must again inquire for the old paths, and go back to former usages. The changes in society and in the financial condition of the people, call for this. In very many of the towns of the State, the population is quite rapidly diminishing, so much so that many Churches have been well-nigh blotted out, and some entirely so. We could mention quite a number of towns where we once had flourishing Churches; but now there are scarcely a remnant left. Many others have become small in numbers, and feeble in means, so that they maintain a very precarious existence.

The long-continued financial embarrassment has seriously affected all of the Churches, but more especially the weaker, so that it appears hardly possible to continue the stated means of grace, as they have formerly been enjoyed. Hence the necessity of carrying on our work, if at all, by missionary labor. We must go back to the former idea of itinerancy, and reorganize the circuit system somewhat after the manner of the fathers. And in order to do this effectually, we must have a consecrated ministry. It will not do to have any privileged classes. The cities and large Churches must not claim all of the brilliant talents of the Conference, nor must all the preachers feel that they are called to such Churches. We must all feel that it is a great privilege to preach, and win souls, anywhere; that we must have these, though we have small salaries and little popularity among men. There are scores of towns in this State where such meetings as the early Methodistists held in the barns and school-houses would be hailed with delight, and these thousands of souls could be thus reached that are passed by in our present methods.

Nor is this all. We cannot hold the ground we already occupy unless we change our plan. We may make gains in the larger places, but in more than half of our appointments we shall lose. This we cannot afford. We need to push consecrated talent all through the communities. Our young men will be willing to go—for the love of souls, and to win immortal crowns. We need the heroic consecration of the fathers, which will enable us to cast aside all worldly considerations, and plunge into this work as if it were for a martyr's crown. We also need more of theunction of the Holy Ghost. I do not cast any reflections upon the piety of my brethren. I believe them to be all good and faithful men. But have we placed sufficient reliance upon the Holy Spirit? Perhaps there were never more able sermons preached than now, but how few of them reached the heart and awakened the conscience, and caused men to cry, "God be merciful to me a sinner!" We must have the Holy Ghost, or men will slumber in their sins, and go down to perdition in spite of all our fine preaching. We have learning, wealth, fine talents—all the outward appliances—but unless we have the Holy Ghost, our Churches will be little better than whitened sepulchres.

2. We further need a consecrated membership. As Methodists, our people should be loyal to the Church. In order to render efficient the plan I have suggested, our people must be more loyal than they are at present. I may be uncharitable, but I am led to think our people are less loyal to the Church than any other denomination in the land. The time once was

when our people would sustain our meeting, and remain loyal to our Discipline, if they did not have preaching more than once in two weeks, and would then go gladly miles to support it. Now, many of them would sooner go to some other meeting if they cannot have services regularly every Sabbath, and a preacher with them all the time. It may be to our credit that we are not sectarian. We would have none love our sister Churches less, but we would have them love Methodism more.

3. We need more consecrated wealth. Perhaps the Church is giving more largely than formerly, but she has larger possessions. But just think for a moment how much is wasted, or what is worse, spent to gratify a sinful pride. Many of our Churches are loaded down with debts; all our missionary treasury bankrupt; all our benevolent objects in distress; most of the preachers on short allowance, and many questionable means devised to raise their support; and the aid of the world called in by catering to their tastes, while at the same time the Church is spending large sums yearly in their own sinful indulgences. How can we expect God's blessing while we continue such glaring inconsistencies? God's altars are groaning with debt, while the Church is pouring its treasures into the lap of mammon. Truly, this is an alarming evil, and must be cured, or I fear "Ichabod" will be written upon our Churches. This is Christ's world, and His cause ought not to beg the privilege of having an existence in it.

4. We also greatly need a larger number of Christian workers in the Church. I am not insensible to the fact that the Church has many pious members, yet it is by no means flattering to see that there are so many who have practically buried their talents. There is a great work to be done in developing the latent powers of the Church. Perhaps there is not one-fourth part of the Church that are active workers for Christ. I feel quite certain that there is not so large a proportion that are regular attendants upon class-meeting. In very many cases Christian heads of families have no family altars, and no religious instruction in their homes. There is manifestly not that separation from the world that the Scriptures require, but rather conformity to the world in many things. And I fear in many cases that Christians are willing it should be so. They fear nothing so much as any influence or effort which shall disturb them in their present life. The effect of all this is more disastrous than we are sometimes willing to acknowledge. As we are all members of one body, and members one of another, the whole Church is necessarily seriously affected by the apathy and worldliness of the many. The labors of the faithful are very much neutralized by their unfaithfulness.

While so small a part of the Church is active, and so many lukewarm, it is little to be wondered at that so many converts soon lose their interest, and either go back entirely, or live as mere sleepers in the Church. When I converse with you, brethren, upon the state of religion in the Churches, is not this felt to be the cause of our weakness? Do we not find here the great hindrance to every forward movement in the Church? It is not that our enemies are so numerous, nor that they are so strong, but because the Church does not come to the help of the Lord.

5. We need a thorough revival in the Church, a more complete consecration of talents, renunciation of the world, and unreserved devotion to Christ. While looking thus at our needs, I still cherish a hopeful spirit. I know there are many faithful, valiant spirits, who are ready to do, dare, and even die, for the Church and souls. I believe my brethren in the ministry desire to be efficient themselves, and are willing to labor earnestly for the good of the Church; yes, are anxious to see an efficient Church. And, dear brethren, we can do much, by the blessing of God, very much in leading the hosts of the Lord to great victories. I solemnly believe the ministers of the New Hampshire Conference can, by the divine blessing, inaugurate such a victory as our Church has not seen in this State in all its past history. One hundred men, moved by the inspiration of the Holy Ghost, may lead the thousands of our Church to a holier life and to more efficient service. We may need more wealth and more numbers, but we are certain that what we have may be made more efficient. We may need evangelists, and all the foreign help we can obtain, but we need most to use what we have, and to utilize all our resources.

It is certainly something to see and feel our needs. Let us have the courage and purpose to do our duty. Let us kindly, but earnestly, press upon the Churches their responsibility, and, if need be, enforce discipline with greater fidelity. If we will lead the way with self-forgetting, sacrificing spirit, our example will do much to stimulate our people to greater zeal and renewed efforts. Oh, may the Spirit of the Lord move all our hearts! Even now the Spirit says, "Arise and abide, for thy light is come!" "Awake, awake, put on thy strength, O Zion!"

LETTER FROM BERMUDA.

BY PROF. JOHN JOHNSTON, LL. D.

MR. EDITOR: People here have read in the New York papers the account they give of your severe snow-storm of New Year's day, chiefly interested, probably, for the reason that they were not in it! The day here was one of the finest I ever saw, very like one of the most pleasant days of April, in Connecticut. "Spring work," as we

would call it in Connecticut, has begun here in earnest; indeed, it has been some time in progress, and appearances indicate a good supply of early vegetables for the New York market. The planting of Irish potatoes begins here usually about the first of January, but some few are planted earlier, and a few days ago, a neighbor sent to us a mess of very fine "early roses" of the new crop. Soon, they tell us, they will be for sale in the market. They seldom plant potatoes of their own raising, for the reason that they do not prosper as well as seed obtained from the North. Seed potatoes are obtained from the far West, and from Nova Scotia and Prince Edward Island, the latter being often shipped here directly, but are also procured in New York, as are those from Minnesota and other Western States. The whole product of these early plantings is designed for the New York market, where good prices are expected; and in the autumn, the reshipment of potatoes from New York for their own winter consumption takes place. Probably more potatoes of foreign growth are consumed here during the year than are produced here. This seems a direct violation of the rules of political economy, but the people here find it for their interest to do so, and the practice is likely to be continued. The fact is, the accepted rules of political economy, as taught in the books, though in general true, admit of many more modifications or exceptions than the writers generally allow. Bermuda early potatoes usually command high prices in New York, but, in the same market in the autumn, potatoes of native growth are sold at prices much lower. Hence planters here choose to sell their whole crop of this article, at one season, at high prices, and purchase again for their own use, at another season, at low prices. They find this for their interest, though, of course, paying the cost of transportation both ways.

Onions here, or more properly the seed, are sown in drills, as with us, but the plants, when about six inches high, are transplanted so as to separate them farther from each other. This is the season for transplanting, and, indeed, it has been some time in progress. A neighbor of mine told me, the other day, that he had just finished this part of his work, having transplanted about 30,000. He is a merchant, and does only a small business in this line.

Tomatoes are coming forward rapidly, and in some patches, the fruit has already set. In one field I saw, more than a week ago, the fruit had so far advanced as to be nearly ready to ripen. These three articles are the most important that are cultivated here for the New York market; but other vegetables are produced to some extent, as peas, turnips and beets. I have seen good new turnips in the market for several days past.

Business here is very dull even for the season. The shipment of produce will not begin in earnest until March, or the very last of February, and will not be lively until April, when a second steamer will be put on the New York route.

During our civil war, business was lively the year round, and money was plenty; but, on the whole, they say it did not pay. They tell many interesting stories of occurrences here during the war, when this was made the headquarters of the blockade-runners. One, I will repeat, told me by the American consul, who was here during the hot times of the war. A young man shipped on board a vessel in Boston, bound, as they claimed, for a port of South America, but, after getting out to sea, he found that they were preparing to engage in the business of blockade-running. Having been so grievously deceived, he refused to join them, at which his companions were greatly enraged, and, finding that exhortation and entreaty would not avail anything, they began to threaten, which also failed of its object. At length they fell in with a British war vessel, the officers of which, being in sympathy with the Confederates, were ready to aid in bringing the recalcitrant sailor to terms. So a pretended court was organized on board, and the young man put on trial (I did not learn what the definite charge against him was), the result of which was a sentence to three months' imprisonment (or, perhaps, to be put in irons for this time), unless he should sooner yield to the demands of the other sailors. In the mean time, the British war ship came into the harbor of St. George, eleven miles to the northeast of the place. The young man still continued firm in his determination, and, in spite of every precaution of the British officers, found means to inform the consul of his condition, who immediately took measures to bring the case before the proper officers of the British government residing here. After a full hearing, they found that his detention was illegal, and ordered his immediate discharge. He was, of course, set at liberty, but was without a cent of money, even to procure a meal of victuals. The consul loaned him a few dollars, and he disappeared for several weeks; but, at length, called again at the consul's office, and repaid the money he had borrowed. A few days afterward, he again appeared at the office with a very heavy box which he wished to leave a few days, until the regular time for the Halifax steamer to sail. Being inquired of further, he told what he had been recently doing. Being utterly destitute, he had accepted an offer from a blockade-runner to make a single trip to one of the blockaded ports, for which he was to receive, unconditionally, \$750, and, if they were

successful, in addition, the privilege of purchasing a bale of cotton and bringing it away with him. The trip proved successful; he had received his \$750, and sold his bale of cotton, and in the heavy box was contained his money in the form of Mexican silver dollars. In due time he departed with his money on board the British steamer for Halifax. His career afterwards is unknown.

Prof. Rice, of the Wesleyan University, who has been spending his winter vacation here in some scientific researches, has just left in the New York steamer. He was kindly received here, and aided more or less by the citizens, and left us, I think, well pleased with the results of his short visit. The evening before his departure, at the special request of the pastor and trustees of the Wesleyan Methodist Church, who are engaged in raising funds for the erection of a new church edifice, he gave a scientific lecture in the Mechanics' Hall, which was very excellent and well appreciated. The subject of the lecture, "Corals and Coral Islands," was particularly appropriate in this place—all the rocks of the island being coralline—and at its close the colonial governor, Gen. Leffroy, who was present, made some remarks very complimentary to the lecturer; and the next morning, as he was leaving, the trustees of the Church presented to him a beautiful cane, made of choice Bermuda wood, to be kept as a memento of his visit until perhaps advancing years may also render it a useful accompaniment in his scientific walks. Prof. Gordon, with his father and mother, is spending the winter here, engaged chiefly in collecting natural history specimens for the Smithsonian Institution in Washington.

As it is pleasing to meet in a strange land with acquaintances of former days, so it is also to fall in with mementos of the great and good of former times whom you may perhaps only casually have known. In the Wesleyan Methodist church here I observed with pleasure a tablet placed in the wall, commemorating the services and virtues of Rev. James Horne, formerly stationed here as a missionary of the British Methodist Church, whom some will remember as having once given a missionary address at the Wesleyan University. He was the father of Rev. J. Wesley Horne of the New York East Conference, and died in this place in 1856. His widow, greatly respected, still resides in this place in a house he himself built. She employs her time in teaching a small school which meets in her own house.

Hamilton, Jan. 11.

BISHOP FOSTER'S ADDRESS BEFORE THE THEOLOGICAL SCHOOL OF BOSTON UNIVERSITY.

From twelve to one, Jan. 30th, the students of the Theological School listened to a most sensible, earnest, and pointed address from Bishop Foster. Having announced that he should speak on our work, and our relation thereto, the Bishop proceeded to inquire, "What is it that you understand yourselves as proposing to do?" It is not improbable, said he, that many enter the ministry with the idea that they have the simple function of teaching the people, of spending certain hours before audiences, in addressing them upon religious subjects. Though they may start out with a loftier motive, it is not down to the idea of discarding to the people in order to be comfortably supported, and have a respectable avocation. It is unnecessary to say that there will be no signal results from a ministry starting from that idea. If you have rightly considered, you propose not simply to spend hours in addressing men on religious subjects, but to impress them sacredly, savingly, and to furnish an influence that will guide them into Christian activity.

The great ultimate object that is before your minds is to lead this world to God. In the acquisition of culture in college study, and in preparation for this work by spending years in this theological institution, it must have occurred to you to give careful consideration to the object you have in view, whether that which you propose to yourselves is really the salvation of men. If you make it an end simply to get a livelihood out of the ministry, you will get some kind of a living from it; but the fact that the end is a low and insufficient one, will have an influence. But if you have in your inmost heart the burden of souls laid upon you, if you go out into this vineyard to work with the restless and unappeasable desire to save souls, to impress them and lead them to Christ, you will have souls for your hire.

As to fundamental conditions of success in the proper work of the ministry, it is not a success which can be achieved by an indifferent instrumentality. The presence of the Holy Ghost is an indispensable factor in your work of saving men, but it is not a factor that is uninfluenced by your personality. You are largely the instruments which God proposes to employ in doing the work which shall be accomplished in your life-time. I give four conditions of success:—

1. Character. That is the sum of what a man is in his thoughts, in his motives, and in his purposes. Character is important in every position and relation of life, but a high ideal of character is indispensable to the Christian minister. The minister inevitably, by his recognized and acknowledged relation to the public, occupies a conspicuous position. He is seen and observed by all. Everybody begins to weigh the minister as soon as he takes his place among them, and that criticism takes in what might be

called the general make-up of the man. Every one with whom the minister comes in contact, and to whom he is known as a minister, scrutinizes him, and judges whether he is a man of excellence, of noble instincts, and worthy of public confidence and favor. It is not an uncommon thing for ministers who lack a high standard in all their conduct, after favorably impressing the public because of some gifts, to become utterly odious because of the want of some right instinct, some noble feeling and purpose. Some of you may have been damaged by early associations, but no man can extemporize a noble character.

2. A deep Christian experience. Some ministers think that from the necessities of their position, they must deport themselves in a manner that they do not exactly fancy. This is a very unfortunate thing. If you succeed in your work, you must have a profound conviction of the sacredness and greatness of the work and of the truths you have to deal with; and this conviction must spring not simply from your mental, but from your spiritual, relations to it. There must exist in the very centre of your being, as a controlling and mighty power, a conviction of the eternal verities with which you have to do. This can be attained in no other way than by personal communion with God.

3. Acquaintance with truth. You are teachers. Your function is to give the truth to the world. In dealing with religion you are dealing with the highest philosophy, with the profoundest subjects. There is a great mistake in the use of the word practical. The practical things of religion are those which relate to the daily experience and daily ordering of the Church of God. Ability to exhort and to preach some of the plainer truths of religion, is not preparation for the ministry. Our religion involves the deepest truth in the universe; the whole question of the supersensible world is put into your hands. You need not try to understand these supersensible truths by your natural powers, or by inspiration. The object of the preparation which you have been undergoing is to develop your faculties so that you may understand their use, and then apply them so that these great verities shall come into your minds as living realities. Do not take them at second hand. The acquaintance with these truths will come into service in the most practical and simple things of your administration.

4. A right tone and temper of spirit. In every sermon one exerts his own spirit upon the people. A spirit of earnestness, of loving tenderness, of longing for souls, will propagate itself. So will superficially propagative itself. Beware of a sharp, censorious spirit; cultivate a sweet, genial spirit. In closing, the Bishop earnestly directed our attention to the fact that now, when the Conferences are crowded, indifferent men are not wanted; and men who have been educated are not to claim that for that reason they must have the best appointments. To all of which we respectfully say, amen, and suggest the question, whether a young man who is not willing to be put to the hard places, is fit for a Methodist minister. A. H.

Pray, though the gift you ask for
May never comfort your fears;
May never repay your pleading,
Yet pray, and with hopeful tears.
An answer, not that which you long for,
But diviner, will come some day;
Though your eyes are too dim to see it,
Yet strive, and watch, and pray.
—Proctor.

TREMONT TEMPLE LECTURES.

(From Rev. Joseph Cook's Lecture on Theology.)

Are there any who think that Boston is learning to rely on skepticism? There is no scholarly skepticism in Boston. In this city there have been three attempts to found a new religion, and each effort looks now, on the boughs of time, like a last year's bird's nest.

I do not affirm, my friends, that by reason I can prove the fact of the statement; I believe as assuredly as that I exist, that by reason I can prove the need of the statement. I do not assert the sufficiency of natural religion. I assert merely its efficiency. I believe that Julius Müller, building on the same axiomatic truths which Parker relied upon, and forming his system with entire freedom, and at last finding it correspondent with Christian truth, has been far more loyal to the scientific method than he who asserts that there is in man no equity against God. That a statement has been made you must learn from revelation. That a statement is needed you can learn from human reason.

Old man and blind, Michael Angelo, in the Vatican, used to stand before the Torso, the famous fragment of a statue made, possibly, by one of the most skilled chisels of antiquity; and with his fingers upon the mutilated lines, he would tell his pupils how the entire figure must have been formed when it was whole. He would trace out the fragmentary plan, and say that the head must have had this posture, and the limbs that posture, and that the complete work could have been only what the fragments indicated. Religious science, with the dim torch of reason, and not illuminated by revelation, is a blind Michael Angelo, standing before the Torso of the religious universe, and feeling blindly along fragmentary lines. Although the head of this statue is infinitely beyond our touch or sight, in the infinites and the eternities above us, and although his feet stand on adamant, lower than thought can reach with its plummet, we do know, in the name of the universality of law, that the lines we touch in our blindness in natural religion would, if completed according to the plan which is tangible to us, be revealed religion and nothing less.

Keep, my friends, the hush of what Hegel calls the highest act of the human spirit, prayer, in this assembly while we ask if there is such a thing in man as equity of the heart against God. Theodore Parker said there is not. When the unseen sweeper

of chimneys, a dissipated man, comes into the presence of a pure and queenly woman, he understands his leprosy, perhaps for the first time, simply because it is brought into contrast with that virtue of which Milton said:—

So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
Ten thousand liveried angels lackey her,
And in clear dream and solemn vision
Tell her of things that no gross ear can hear.
—Comus, 423.

It is only when in a hush, produced by the sense of the divine omnipresence, fills the chambers of philosophy, that they are fit places in which to discuss the fact of sin. Not always in Paris has that condition been fulfilled; not always at Berlin or London; not always in Boston. Our ears are too gross to bear the innermost truths of conscience until we feel the breath of eternity on our cheeks. But what a man sees only in his best moments as truth is truth in all moments. As now there falls a hushed sense of the Unseen Holy upon this city of scholarship, it is a fit time to raise the question whether sin is a self-evident fact in human experience. Theodore Parker affirmed that it is not.

BILNEY'S CONVERSION.

In Trinity College was a Romish student named Thomas Bilney. Like Luther, he carried a burdened mind in a body emaciated by penances which afforded him no relief. Hearing his friends one day talking about Erasmus' Testament, he felt a strong desire to possess it. But it was a prohibited book, and when he saw it, at first he dared not touch it. It lay before his eyes, as yet a hidden power—a fountain sealed, whose living water he needed to quench the thirst of his soul which was consuming his body. Hoping he might find something in it to ease his heavily burdened mind, he mustered courage to purchase it secretly, and then, hastening to his room, shut himself in. With a trembling hand he opened it and read, with astonishment: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Then laying it down, he exclaimed: "What Paul the chief of sinners, and yet Paul sure of being saved!" He read it again and again, and broke out in ecstasy of joy. "At last I have heard of Jesus! Jesus Christ, yes, Jesus Christ saves!" And falling on his knees, he prayed: "O Thou who art the truth, give me strength that I may teach it, and convert the ungodly by means of one who has been ungodly himself."—Selected.

Harper & Brothers issue the popular romance of William Black, A PRINCESS OF TRUL, bound uniform with his preceding editions (12mo, 464 pp., price \$1.50), and in paper covers, as additions to their Library of Select Novels; THE STORM-MAID, a romance, by the author of *Arcturion* and *Mademoiselle de la Roche*, a very popular novel, by William Black, each 50 cents. Lee & Shepard, Boston.

Estes & Lauriat publish in a handsome form a work of fiction from the French of Alphonse, one of the purest of French writers, a volume that has passed into many editions in Europe. It is entitled *SONNIE*. 18mo, 202 pp. Price \$1.50.

D. Lothrop & Co. have published the volume we announced a few weeks since, entitled *SOGG VICTORIES*, with biographical sketches of L. D. Sankey and P. B. Bliss. 12mo, paper covers, 156 pp. It is a handy manual for praise-meeting, giving touching incidents connected with the favorite revival songs of our day. It has a well-written introduction by a clergyman.

A. S. Barnes & Co., New York, publish an attractive and well-arranged text-book upon the growing and interesting science of zoology. It is entitled *FOURTEEN WEEKS IN ZOOLOGY*; that is, it gives a term in this study—a short enough space, but we have to crowd, even to introduce a smattering of these branches. Its author is abundantly fitted for his work, by taste and scholarship, J. Dorman Steele, Ph.D., F. G. S. For sale in Boston by Nichols & Hall. It gives a taste of an important and fascinating study, and will awaken an appetite for more, which is the true office of a text-book.

Very refreshing is Matthew Arnold's God and the Bible (Osgood), not for what it advocates, but for what it unconsciously concedes. He holds attempt to take from the Bible the central idea of righteousness, and separate it from its miracles, its assumptions of special revelations, its whole scope and declaration. It is a new attempt to rob the Bible of its moral ideas, and leave its theological and ecclesiastical ideas undisturbed. It must fail. For no dew ever thought of affirming that he has discovered the moral law by special Jewish traditions, or general human instinct. He will always declare that it came by revelation, and that it is inseparable from all the miracles of the Exodus. Such attempts will only strengthen the reader in the divinity of the whole Bible.

The rejecters of the Word of God and of Christianity will never consent to this thesis, that the Jewish nation discovered and defended through long centuries, and at great odds, the idea of the Eternal who (or which, he is not certain as a personal Eternal) makes for righteousness. His keen discussions with the advocates of the God of metaphysics are very reliable; less satisfactory, by far, is his attempted refutation of the God of miracles. His conclusion of Moody and Sankey is noticeable. He shows how high that tide rose, that a blue-blooded Oxonian can say, "In England, the old Christian belief has never ceased to be a mighty power. Yet even here the voice of modern liberalism has of late more and more been raised to decay it and to foretell its speedy extinction; and the astonishing popularity of the American revivalists is the answer." "Of course he seeks to half smother away this conclusion, and says his treatment of it lacks 'intellectual seriousness.' Yet it is what he and all feel and hear with a deeper seriousness than the intellectual. He is in a way, but it may lead to a better one. This book is his best, so far. H.

NEW MUSIC. From Oliver Ditson & Co.: Vocal—Little Birdie, M. M. Michael Watson; My Ship Comes In, M. F. H. Smith; Think of Me, Maurizio Giannotti; Magnifico (Easter Anthem), C. A. Haven; The First, the Early Love, Fred Bartuch; What I Have Loved, We Love Forever, C. F. Finlay; Shall I Wear a White Rose? Emily B. Farmer; Only Speak Kindly to Me, C. M. Pyke; Secret Love (plane), Johann Resch.

The same firm have just issued the following new piano music: *Sauvages du Venise, morceau pittoresque* by Antonio Soler; *Marche aux Flambeaux*, by F. Scotson Clark; *Angelic Waltz*, by G. Lyle; *Reminiscences of Philadelphia*, by John L. Hardee; and the following songs: *The Swedish Ladies' Quarrel*; *Serenade by the Sea Shore*; *Quarrel (duet)*, by Ciro Finatti; *The Little Maid*; *Milking Her Cow*, and *The Little Shepherdess*, by J. L. Mollo; *The Lover's Hope*, by J. S. Knight; *The Page's Song*, by Luigi Ardit; *Kathleen Gal Macneir*, by John C. Bonner; and *The Buckles on Her Shoes*, by Richard Du Cane.

and religious body. The Harpers have turned all the batteries of their ceaseless presses against what they honestly believe to be one of the most threatening perils of the Republic in the future. In their weekly and monthly periodicals, its pictures and pen, they are seeking to arouse the Protestant sensibility of the land against the constant and rapid inroads of Romanism upon our public institutions, and by a succession of vigorous volumes they are giving prominence and weight to their powerful blows. The latest volume which they have issued is *THE PAPACY AND THE CIVIL POWER*, by R. W. Thompson. Octavo, 750 pp. It is a volume of a popular character, attacking chiefly the political side of Romanism, showing the nature of its assumptions of civil power, the manner in which this power has been exercised, the result in all the nations where it has for any period enjoyed its assumed supremacy, especially giving the history of the Society of Jesus, its principles and practices, its late growth and preeminence in our country, the nature and significance of the personal establishment of the Pope's infallibility, of the Ecumenical and Synodal of Pius IX., and, indeed, a pretty full history of the strange story of the rise, growth, and present condition of papacy in the world. The book is written in good temper, its argument is fairly and strongly put, and its authorities are fairly given. It is written for the people rather than simply for scholars, and its chapters will be readily apprehended and enjoyed by all intelligent readers. It is a book for the hour, meriting, what it will doubtless enjoy, a wide distribution and a careful reading. For sale by J. P. Magee.

J. R. Osgood & Co. have issued two additional volumes of Lowell's admirable POEMS OF PLACES. These have France for their subject. The authors are chiefly English and American, although there are several translations from Beranger, de Musset, Mistral and others.

In a volume of uniform size, the same house issues an illustrated story of Bret Harte, entitled *THANKFUL BLOSSOM: A Romance of the Jerseys, 1773*. It is a story of Revolutionary times, and is full of the peculiarities which have given his story his chief fame. It is a wholesome and pleasant tale.

Harper & Brothers issue the popular romance of William Black, A PRINCESS OF TRUL, bound uniform with his preceding editions (12mo, 464 pp., price \$1.50), and in paper covers, as additions to their Library of Select Novels; THE STORM-MAID, a romance, by the author of *Arcturion* and *Mademoiselle de la Roche*, a very popular novel, by William Black, each 50 cents. Lee & Shepard, Boston.

Estes & Lauriat publish in a handsome form a work of fiction from the French of Alphonse, one of the purest of French writers, a volume that has passed into many editions in Europe. It is entitled *SONNIE*. 18mo, 202 pp. Price \$1.50.

D. Lothrop & Co. have published the volume we announced a few weeks since, entitled *SOGG VICTORIES*, with biographical sketches of L. D. Sankey and P. B. Bliss. 12mo, paper covers, 156 pp. It is a handy manual for praise-meeting, giving touching incidents connected with the favorite revival songs of our day. It has a well-written introduction by a clergyman.

A. S. Barnes & Co., New York, publish an attractive and well-arranged text-book upon the growing and interesting science of zoology. It is entitled *FOURTEEN WEEKS IN ZOOLOGY*; that is, it gives a term in this study—a short enough space, but we have to crowd, even to introduce a smattering of these branches. Its author is abundantly fitted for his work, by taste and scholarship, J. Dorman Steele, Ph.D., F. G. S. For sale in Boston by Nichols & Hall. It gives a taste of an important and fascinating study, and will awaken an appetite for more, which is the true office of a text-book.

Very refreshing is Matthew Arnold's God and the Bible (Osgood), not for what it advocates, but for what it unconsciously concedes. He holds attempt to take from the Bible the central idea of righteousness, and separate it from its miracles, its assumptions of special revelations, its whole scope and declaration. It is a new attempt to rob the Bible of its moral ideas, and leave its theological and ecclesiastical ideas undisturbed. It must fail. For no dew ever thought of affirming that he has discovered the moral law by special Jewish traditions, or general human instinct. He will always declare that it came by revelation, and that it is inseparable from all the miracles of the Exodus. Such attempts will only strengthen the reader in the divinity of the whole Bible.

The rejecters of the Word of God and of Christianity will never consent to this thesis, that the Jewish nation discovered and defended through long centuries, and at great odds, the idea of the Eternal who (or which, he is not certain as a personal Eternal) makes for righteousness. His keen discussions with the advocates of the God of metaphysics are very reliable; less satisfactory, by far, is his attempted refutation of the God of miracles. His conclusion of Moody and Sankey is noticeable. He shows how high that tide rose, that a blue-blooded Oxonian can say, "In England, the old Christian belief has never ceased to be a mighty power. Yet even here the voice of modern liberalism has of late more and more been raised to decay it and to foretell its speedy extinction; and the astonishing popularity of the American revivalists is the answer." "Of course he seeks to half smother away this conclusion, and says his treatment of it lacks 'intellectual seriousness.' Yet it is what he and all feel and hear with a deeper seriousness than the intellectual. He is in a way, but it may lead to a better one. This book is his best, so far. H.

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The Christian World.

MASSACHUSETTS.

Taunton.—The Taunton Congregational Association celebrated its semi-centennial at the Winslow church in this city recently. Rev. E. Malby is the only surviving member of the original number. Though in feeble health, and in deep affliction because of the loss of his estimable wife, he was present at the sessions. The historical papers presented by Rev. Messrs. Newman and Emery were very interesting, and allowed an outsider to see the workings of this body. Among the matters presented was a list of names of those who had been members of the church in this city. The reception of the honorary degree of D. D. by our ministers, conducted with the humility which becomes them? According to this report, the association put themselves squarely on record, very early in their history, against slavery and the use of strong drink.

Mr. J. R. Tracey, the most prominent member in our little Raynham interest, was severely injured internally last week, by a falling tree. His life is almost despaired of. His death will be a great loss.

Mrs. H. D. Walker, the evangelist, was in our city two days last week. She preached at Grace church Friday night. She has gone to Sandwich, where she is now laboring. Her health is far from perfect.

Findings of an increase in religious interest come to us from Fourth and Pleasant Street Churches, New Bedford. The interest thus far this season has not been equal to that of last year in this section.

Worcester.—Our people at Webster Square are not only greatly enjoying the conveniences of our new house of worship, but are made especially glad by the saving presence of the Lord in his sanctuary. His glory fills this new temple erected in His praise. The meetings during the week of Prayer have been continued thus far in the same informal style. As a result, many in the Church have been greatly quickened, and many precious souls have been led to the Saviour of men. We are expecting others soon. Pray for us.

Our Other Neighbors.—The First Baptist Church on Salem Square was founded in 1812—the second evangelist Church of the city. Benjamin D. Marshall, D. D., formerly of Buffalo, settled in 1873, is the esteemed, scholarly pastor. He is a Baptist of the purest water. Strong in his denominational feelings and uncompromising in his faith, he has gained the reputation of being a little too conservative. His hand, however, is ever ready to help the weak, and he goes about his pastoral work a fine type of the cultured Baptist minister of New England.

Rev. Mr. Holman, of the Pleasant Street society, is a very different man. More than six feet high, of muscular frame, wide shoulders and moustache, straight as an arrow, with staff in hand, he strides through the streets with a gait like that of Jonah after his escape from the water, on his way to Nineveh. No conservatism about him! He advertises his sermons, attends the reform club and Christian associations, touches society wherever he can, responds to all calls possible, and although but a short time in Worcester, has gained the reputation of being a live man. Perhaps his society is a little slow to follow his lead.

The Main Street Church is without a pastor, and they are illustrating the beauty of the irregular itinerancy of the settled pastorate. Mr. Horace R. Green, principal of the Oread Institute, is the standard supply when candidates are not at hand.

From the north, and bending round to the west through the city, runs a ridge of hills, forming on the west a large amphitheatre, with a population of five or six thousand. In the centre stands Dewey Street Church, or chapel, Rev. D. J. Linsom, pastor—a quiet, devout minister, a diligent and warm-hearted pastor. Besides these churches, our Baptist brethren have a mission at the north end. Beside the Oread Institute—a young ladies' academy school which purports to be non-denominational the Baptist Academy on Union hill stands high geographically and denominationally.

Other neighbors we have: There's our Protestant Episcopal friends who have been wise enough to put peacefully together under one organization, until they have grown rich enough to build and pay for the nicest church in the city of Worcester. Mr. Huntington, D. D., the rector, has declined a bishopric for his pastorate. Was such a thing ever heard of among the Methodists? The doctor sticks close to his work, and although small of stature, and not strong in health, he has accomplished a work for Christ in the building up of Christ Church, which is unsurpassed by any of our neighbors in financial ability and Christian usefulness.

Then there's the Disciples of Christ, on Thomas Street, Rev. Mr. Rowzee, pastor, the style of a man in figure and address. Rev. Mark Trafton will be if he should live to be an old man. And we have colored churches, and an Advent Church, and a New Jerusalem Church, and other neighbors who live a little further away; but they are peaceful and useful, no doubt, and we are in love and fellowship with them all, so far as our interests are in common. Five Roman Catholics, two Unitarians and one Universalist churches! There will ever be one flock under the one Shepherd on earth! Is doctrinal prejudice essential to the growth of the Christian Church? No; the time will come when we shall see eye to eye, and these mouldering old partition walls go down before the love of Jesus. In the mean time, let us live and work together for the Master!

SPRINGFIELD DISTRICT.—A seven days' trip among the churches in northern Massachusetts embracing visits and services in twenty places, a travel of 225 miles among some of the most gigantic snow banks that are ever seen in the mountains of western Massachusetts, is just completed. Sometimes the journey could only be effected by making a path for the faithful horse for miles; at other times, on foot only. But every appointment was reached in due season.

At three of these places we have no pastors; four others formed part of pastoral charges with other places. We have many small fields in this section of the State—small because the people are few. Yet are they important, and though few in each place, their aggregate is considerable, and many of them are excellent members of our Zion. They are entitled to care, and though some of them only hear a Methodist preacher once a quarter, they certainly should not be denied that little. Many a place once the field of vigorous exploits of our itinerants, has been wrongfully deserted. The decrease of population has weakened all denominations. Some have suffered more than we. We fortunately are blessed with an itinerancy, as well adapted to meet the wants of sparse populations in Massachusetts, as frontier settlements in the great West. They let us use the circuit system where stations are in

practicable, and now, as formerly, go everywhere preaching the Word.

Savoy, which twenty-five years ago had 150 members, has long been deserted—an empty house and a few members being all that is left of a once flourishing society. There is good prospect that this place with others will come into the list again this coming year. A church of another denomination has been partly closed. It has a large missionary appropriation, and a constituency of half a hundred where once was the largest Sunday-school in Franklin county. We are endeavoring to meet the wants of this work as we travel our three months' circuit.

Rev. N. A. Soule is closing up a successful two years' service in South Worthington. Rev. W. T. Miller is doing excellent service at Charlestown and Rowe. There have been special ones of good in the former place, and no pastor is more deserving or laborious.

At Heath the snow-banks filled the roads almost to the roof. The congregations have been small since New Year's in consequence. Heath is never very active. It has magnificent scenery, and enjoys the distinction of being "higher up" than any other spot in the New England Conference.

At Shelburne Falls Rev. W. J. Parkinson has won the esteem of the people and done good work for the cause. The new church affords a pleasant home for our brethren, destined to be more and greater than they are. Buckland, whose church and parsonage have for some years been unoccupied, is enjoying the labors of Brother Parkinson also.

Rev. A. P. Adams has fully won the hearts of his charge and the community at Coleraine. He is abundant in labors, successful in his work, and has a unanimous and rising vote for his return.

At Barnardston Rev. I. Marcy is still vigorous and strong, full of labors, and reports a number of conversions. Gill is quiet as usual. Rev. C. N. Merrifield is in excellent favor among this little band.

Turner's Falls church has been struggling with influences natural to so young a place in such dull times. Rev. C. R. Sherman has striven hard to build up our cause. At Miller's Falls no preaching since our last.

Leyden is in good condition; gracious influences abound. Rev. W. H. Adams is zealous, faithful, and with his equal work at Coleraine has hands and heart in full employ. We regret to state the condition of Sister Adams is very precarious. A severe neuralgia affection is both afflictive and alarming. May she be spared to this great and good work for many years!

Greenfield is the shire town of Franklin county. It is a place of great importance to our cause. Our little society, like the town, has experienced little growth; yet Rev. Wm. Gordon is here doing one of the most effective works of his long and useful ministry.

At Northampton, the last on the list, perhaps greater changes have been effected through the skillful labors of Rev. L. H. Packard, the able and popular pastor, than in any of the rest. The unfortunate financial condition of this charge has been greatly remedied with greater system. There is a future of prosperity before them.

Southampton.—The friends of Rev. H. Mathews and wife, of Southampton, Mass., gathered at the church, January 20th, to celebrate the fifteenth anniversary of their wedding. An ample collation was provided. Nearly two hundred were present. Music and speeches afforded entertainment. The ladies of the church presented them with a German student's lamp and two silver vases; the gentlemen, an easy chair; the town officers, a silver cake-basket, sugar-bowl and pitcher. Other friends gave silver, pictures, and greenbacks. These presents, coming from both churches and the citizens of the town, indicate, in part, the esteem in which Brother M. is deservedly held in the Church and town.

MAINE.

Rems.—Sheriff John E. Willis, deputy of Gorham, N. H., was killed upon the Grand Trunk railroad, January 20th, while attempting to get upon a passing train at West Milford, where he had been attending to business. Mr. W. was a man of sterling worth, a much esteemed citizen, and a valuable member of the Methodist society. He leaves a wife and several children to mourn the loss of a kind husband and tender father. He served his country faithfully during the late rebellion, in the 14th New Hampshire Infantry.

Lowiston and Auburn are enjoying increased measures of spiritual influence and religious awakening.

Brunswick is receiving manifest tokens of the divine favor, and a good religious interest is prevailing in the college there.

Rev. J. M. Steere, for several years pastor of the Universalist Church in Lewiston, and recently pastor of the Universalist Church at Mechanic Falls, died January 18th, of pneumonia. Mr. S. was a leading man in his denomination, and much respected.

Mrs. Alpheus Shaw, of Paris, waked a few mornings since to find her husband dead by her side. He retired at night as usual, and died probably of heart disease. Mr. S. was an esteemed citizen.

Mr. Franklin Curtis, a highly respected citizen of Lowell, died January 22d, aged 65 years. By industry and strict attention to business, he had accumulated a handsome fortune. He was benevolent and always ready to help the deserving poor. He had represented his town in the State legislature. His loss will be deeply deplored.

The prize for the best preparation for college in the freshman class of Colby University has been awarded to the only young lady in the class, Miss Minnie Matthews, of Waterville. Charles H. Meek, a member of the sophomore class, died at Mercer, January 18th. He was a fine young man and much respected.

The examination and graduating exercises of the western normal school at Farmington took place January 18th. The graduating class numbered eighteen. Prof. Chapman, of Bowdoin College, delivered a lecture in the evening.

Some forty conversions have occurred in Lisbon since Christmas, and the religious interest is still good.

Forty or fifty persons have been recently converted in Athens, under the labors of Rev. Asa Chase.

The Methodists, Baptists, Free Baptists and Congregationalists of Monmouth observed the Week of Prayer by holding religious services in the six meeting-houses in the town. A good degree of interest characterized the meetings, and it is believed that good results will follow.

We are pained to learn that Rev. T. Hill, of West Waterville, was stricken with paralysis while attending church in Clinton Sunday, January 13th. We sincerely hope that Brother H. may be raised up again and spared long to the Church.

REPORT

Of the South Carolina Conference Committee on the State of the Country.

The committee on the state of the country would submit the following for the consideration of the Conference:—As Christian ministers we cannot look with indifference upon the condition of our beloved country. It is our desire and prayer to God that our country may be "pure and peaceable, full of mercy and good fruits, without partiality and without hypocrisy." The prosperity of the Church is materially affected by the condition of the country.

The recent political excitements and persecutions in our State have had a very unfortunate influence in checking revival interests, distracting and absorbing the minds of the people, and so unsettling them by conflicting statements and expulsion from their homes, as punishment for the exercise of their honest political sentiments, that many of our societies have been nearly broken up and ruined. In some instances our members have been murdered on the account of their political sentiments and influence. Others have been constrained by fear to leave their homes, to seek elsewhere a place of safety. A large number have been deprived of property, for which they had made partial payments, by the foreclosure of mortgages and liens, on which they had been promised long-extended opportunities for payments, provided they would vote in accordance with the political views of those holding said claims. Multitudes have been refused homes and the use of rented lands, unless they would tamely submit to be the tools of political landholders, and barter away their dearest rights for a mess of pottage. Since the election, the only condition on which many are allowed to retain their former homes is to confess regret for their honest political preference and assent, and to promise by solemn oaths never again to vote against the political party represented and approved by these owners of the soil.

Such has been the terror excited by threats and persecution, that it has been impossible in some sections to gather the people for night services, the time the laboring classes are obliged to select for most of their social meetings, so needful for their spiritual comfort and prosperity.

One of the brethren not present at the Conference, because of sickness in his family, in referring to their troubles in consequence of political proscription, says: "These things are getting worse. At one of our appointments nearly all of the members have gone to Beaufort or Georgia. All who do not acknowledge that they are sorry for voting the Republican ticket are given ten days to leave the country. I have been informed that seven hundred of the colored people have left this section. Cannot some arrangements be made for the poor people? They are talking daily about going to Africa." This persecution has extended more or less through every portion of our State. Is there no asylum for which these persecuted ones can flee, where, with none to make them afraid, they can enjoy the boasted rights of American citizenship, and be allowed to be true to their political convictions and the dictates of a good conscience? Are we to infer that the arm of the Government is powerless to protect the rights of loyal citizens, who themselves have been ready to perish their earthly all for the protection of the Government? If any class should be protected, it is the poor and the needy, whose ignorance and poverty leave them to be the more ready victims of an overbearing aristocracy.

Your committee would recommend the passage of the following resolutions:—

Resolved, 1. That no religious denomination or political party has the right to an assumed claim to infallibility, and cannot justly or safely make their peculiar views and methods the standards which others must adopt at the peril of life and liberty.

2. That free speech, a free press, and a free and honest ballot, are among the indispensable guarantees of a free people; and, directed by the impulses of philanthropy and intelligence, are a terror only to evil-doers.

3. That we regard the recent outrages that have disturbed and disgraced our State as the legitimate fruit of slavery and rebellion—fostered by a cruel prejudice, and in direct violation of the laws of God and the Constitution of our country.

4. That no good cause can be successfully promoted by oppressing the poor and trampling upon the dearest rights of our common humanity.

5. That we deprecate the present condition in which our State government is unjustly involved, and we pray God that by His infinite wisdom and power He will suppress the wrong and give triumph to the right.

6. That in our estimation the financial and religious prosperity of our State would be greatly enhanced, if peace, protection, and equal rights were secured to its citizens.

7. That in the exercise of what we regard as our political rights, we will do unto others as we would that they should do unto us—extending to them the privileges we ask for ourselves—and discountenance a spirit of retaliation for the wrongs we suffer.

8. That we gratefully recognize the hand of God in granting us the rights of "freemen," and that by fervent prayer to Him, and by the lawful use of all possible means, we will seek their protection and perpetuity.

9. That in the personal and national perils that surround us, we will trust in God and our whole duty, without fear or favor, confiding in Him who is too wise to err, and too good to be unkind.

Respectfully submitted,

A. WEBSTER,
V. H. BULKLEY,
J. B. MIDDLETON,
B. JAMES,
E. C. FULLER.

TEMPERANCE.

MAINE STATE TEMPERANCE CONVENTION.

BY REV. D. B. RANDALL.

In the HERALD of January 25th, your copyist "C," says "the usual temperance convention will be held at Augusta, Jan. 23d. Whether the convention will ask for additional legislative action is not determined." That it was not published in the dailies possibly accounts for the fact that to his knowledge it was not determined whether the "convention would ask for additional legislative enactments." Those actively engaged in the temperance movement were aware that "additional legislative enactments" would be asked; that positions in this direction had been quite extensively circulated; and that the friends of temperance were in earnest in this matter. The convention was held as per notice, and it was one of the largest and most enthusiastic ever held in the State. We were happily saved the labor of asking as a convention for "additional legislative enactments," by the prompt action of the very able temperance committee of the legislature, who reported to the senate, on the day that the convention met, a very excellent and stringent bill as amendment to the Maine law.

This bill includes wine and cider among the articles named in the 1st section as "intoxicating liquors;" forbids the manufacture, for tipping purposes, of any intoxicating liquor in the State, under heavy fines and imprisonment; obliges the prosecuting officers, judges of municipal and police courts, trial justices, etc., to assert in the warrant a second offense if the respondent has been before convicted of "selling or keeping for sale;" provides a heavy penalty for neglecting or refusing to comply with this requirement, and has other additional amendments equally stringent and necessary. The bill will, undoubtedly, pass both branches, by large majorities. This will supply a want that we have long felt. Our great difficulty has been with the promiscuous sale of cider and domestic wine. There has been an extensive wine manufactory in Portland, which has done immense mischief. The manufacture of wine for sale is entirely prohibited by this bill, and the making and sale of cider for tipping purposes is forbidden also. When this bill becomes a law, we shall close up the wine and cider shops—the fruitful source of nearly all the drunkenness of the State.

The convention gave a new impetus to the temperance movement. The Woman's Christian Temperance Union of Maine held their convention at the same time. Wednesday was given to the ladies, and they used the day most successfully and profitably. Governor Conner presided in the evening, and, on taking the chair, made a very eloquent and powerful speech, in which he took strong ground in favor of total abstinence and prohibition. We are proud in having a governor who is not afraid or ashamed to preside at a temperance convention, and to boldly avow himself, not in favor of license, but of the utter prohibition of the sale of intoxicating liquors.

The daughter is ahead of the mother. While Massachusetts is suffering from the effects of her license law—virtually free rum—and her executive is pandering to this vicious public sentiment, with no words in his message against the enormities of the rum traffic, Maine, the originator of the prohibitory law, has upon her statute books a law, which, though defective in some points—which defects we are fast remedying—is closing up the grog-shops, and our executive is a noble, staunch temperance man. It is not with a false pride, but in grief, that we draw this contrast between the mother and the daughter. We earnestly hope that the old Bay State may return back to her former high position in this regard. How the noble, Christian temperance men of your State can consent to take this incubus is more than we in Maine can understand. We are determined to take no backward steps in this movement. The principle of prohibition is so entrenched in the hearts of the people, that the party, or man, who would advocate free rum would soon be practically and morally dead. The convention indicated power in this direction that had scarcely ever before been presented. The women have taken hold of this matter in earnest. I doubt if there were ever assembled, upon any occasion, a more intelligent, respectable, and earnest body of women than assembled upon that occasion. They proved the truth of the modest remark of the president in her opening remarks, "that though they were women, they might possibly take such action and present such thoughts as might claim attention."

The convention was a great and glorious success, and will, I have no doubt, encourage the noble work in other States.

A cynic, who recently attended a fashionable church, thus describes the singing: "Worship was introduced, and the opening piece was a solo, faultlessly rendered by the leading singer, accompanied by the organ. Consider the lilies of the field, and when she came to the application it ran thus: 'And yet I say unto you—that even Solomon in all his glory—was not arrayed like one of these.' And then she went back again and asserted in the most emphatic manner, 'I say unto you that even Solomon in all his glory was not arrayed,' (pause) until I began to despair lest poor Solomon should never get his garments on."

Commercial.

BOSTON MARKET.

WHEAT—Superior, \$2.25; extra, \$2.35; No. 1, \$2.45; No. 2, \$2.55; No. 3, \$2.65; No. 4, \$2.75; No. 5, \$2.85; No. 6, \$2.95; No. 7, \$3.05; No. 8, \$3.15; No. 9, \$3.25; No. 10, \$3.35; No. 11, \$3.45; No. 12, \$3.55; No. 13, \$3.65; No. 14, \$3.75; No. 15, \$3.85; No. 16, \$3.95; No. 17, \$4.05; No. 18, \$4.15; No. 19, \$4.25; No. 20, \$4.35; No. 21, \$4.45; No. 22, \$4.55; No. 23, \$4.65; No. 24, \$4.75; No. 25, \$4.85; No. 26, \$4.95; No. 27, \$5.05; No. 28, \$5.15; No. 29, \$5.25; No. 30, \$5.35; No. 31, \$5.45; No. 32, \$5.55; No. 33, \$5.65; No. 34, \$5.75; No. 35, \$5.85; No. 36, \$5.95; No. 37, \$6.05; No. 38, \$6.15; No. 39, \$6.25; No. 40, \$6.35; No. 41, \$6.45; No. 42, \$6.55; No. 43, \$6.65; No. 44, \$6.75; No. 45, \$6.85; No. 46, \$6.95; No. 47, \$7.05; No. 48, \$7.15; No. 49, \$7.25; No. 50, \$7.35; No. 51, \$7.45; No. 52, \$7.55; No. 53, \$7.65; No. 54, \$7.75; No. 55, \$7.85; No. 56, \$7.95; No. 57, \$8.05; No. 58, \$8.15; No. 59, \$8.25; No. 60, \$8.35; No. 61, \$8.45; 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CONTENTS.

ORIGINAL ARTICLES.	PAGE
A Wish for Homecoming. — LAW'S NECESSITY. — The Romance of a German Peasant. — Mexico. — Tabernacle Services.	40
Selected Poem. MISCELLANEOUS. Church Work in New Hampshire. — Letter from Bermuda. — Bishop Foster's Address before the Theological School of Boston University. — Tremont Temple Lectures. OUR BOOK TABLE.	50
THE CHRISTIAN WORLD. — Report of the Massachusetts. — Maine. — Report of the South Carolina Conference Committee, etc. — Tennessee. — Maine State Temperance Convention. — Boston Market. — Advertiser.	51
EDITORIAL.	
Evangelists. — The Personality of Christ to the Believer. — The Situation at the Golden Horn. — Editorial Items.	52
NOTES FROM THE CHURCHES. Massachusetts. — Maine. — Rhode Island. — Connecticut. — New Hampshire. — Vermont. — Advertisements.	53
THE SUNDAY-SCHOOL. Elijah on Carmel. — The Family. — Joy in Heaven. — The New Minister. — Selected Poem. — "So Many Things Worse Than Death." — Herod.	54
THE FARM AND GARDEN. — Devotion. — Letter from Brooklyn. — Unpublished. — Advertisements.	55
Business Notices. — Church Register. — Marriage and Deaths. — Reading Notices. — Church News. — Troy Conference. — The Work of the Y. M. C. A. — Notes from the Mississippi Conference. — THE WEEK.	56

ZION'S
HERALD.

THURSDAY, FEBRUARY 15, 1877.

At the "South End" we have now the two extremes of church architecture—the severely plain but entirely comfortable Tabernacle, seating six thousand and costing less than fifty thousand dollars, and the magnificent pile of Trinity Episcopal Church, opened to devote worship last week, costing over half a million. In one instance a movable tabernacle is consecrated to God and the glory of the Shekinah rests upon it; in the other the stone and the cedar of Lebanon, the treasures of gold and of art, are as readily and devoutly consecrated as a permanent temple to the honor and majesty of God and to His perpetual worship. In both instances the devotion is complete; no debt rests upon the structures to rebuke the professed consecration to God. Before the magnificent temple of Trinity was completed, every dollar of its indebtedness was subscribed. The families that worship there offer to God a house built and adorned as are their homes. It is a public monument which wealth raises as a symbol of its subordination to God and a permanent expression of faith in the Gospel of Christ. If its seats were only free, like Catholic Churches in Europe (we would say also in this country, but in some form pew rent is secured), no just criticism, perhaps, could be made upon the cost of this mountain of stone. Although, while thousands are unprovided with opportunities for listening to the Gospel, it seems a serious matter to expend so large a sum upon one house of worship; yet the same reasoning would apply to all home and domestic outlays. If it is right to consult taste and convenience at large expense in our private residences, it cannot be wrong to make the house of God beautiful in its appointments and the joy of its worshippers. The church is a marvel of artistic beauty, and of impressiveness in its immense cruciform hall of worship with the high rotunda that springs above its centre. And, what is grateful to every Christian heart, is the fact that we know that under the present rector, a hearty, sweet, and powerful exhibition of the simple and free Gospel of Christ will be presented before its thousands of auditors.

There is another practical antithesis exhibited in our city at the present time. At the South End, one of the most uncultured of ministers preaches to crowded and deeply moved audiences. His scope of subjects is limited; his learning is of the narrowest order; his illustrations are daily parables and ordinary incidents; he has little variety, preaching over his sermon upon the fundamental truths of religion wherever he goes, and yet is producing profound and lasting results. In the centre of the city, on Mondays at noon, one of the most cultivated of the younger ministers of the day, a student of Harvard, of Andover, and of Germany, lectures before an immense crowd of both scholars and common people. Some of the most venerable, broadly educated and thoughtful of the land sit at his feet. He is showing how science and philosophy confirm the revelations of the Bible, and of those inspired pages the humble Evangelist never moves; and in all his mastery generalizations in science, and excursions into the interior provinces of mental philosophy, he somehow finds his way through to the same central Cross—to the same overmastering human necessities for the same simple but divine Gospel preached in the Tabernacle. The impressions produced are often very similar, expressing themselves in starting tears and subdued prayers. Paul before the jailer at Philippi, and Paul at Mars Hill before the learning of Athens, was the same apostle, and preached the same Gospel, although his modes and illustrations varied.

Aim at the highest type of religious life possible to you. Do your best to attain the full measure of your standard. The very endeavor is an important means to the desired end. If the goal be not attained in a moment you need not be surprised. A complete religious character is the work of a lifetime, rather than an hour, and is to be attained by faith and steady, persistent endeavor, rather than by a few faint or spasmodic efforts.

You are not to suppose such exalted attainments are realized simply by a profession, or by a display of some of the showy or transient signs of the Spirit. The constellation of graces must be set in your life, and must abide and shine like the fixed stars in the firmament till the whole atmosphere in which you live is aglow with their light.

It is not your profession that will be accepted by either God or man. You are to live a new life in the world. Men will accept what you are, not what you feign to be. High professions will amount to little while there is discernible in you the lusts of the old man—the pride, ambition, worldliness and self-seeking of other days. These are the tokens of nature; but you are expected to rise above nature. The old man is to be crucified with his affections and lusts, and the new man in the image of Christ is to be taken on.

The Southern Christian Advocate relates an instance of brutal violence which we had not noticed, but which, it says, occurred within fifty miles of the city of New York. A base woman induced certain "lewd fellows" to abuse and tar and feather a woman and her husband, dragging them a long distance through the snow. It offers this as a parallel case to the abuse of Dr. Cook, which was recorded in our paper, and thinks that all the Northern religious papers should be expected to discard all sympathy with the above shocking act, lest a suspicion of complicity or approval might rest upon them, just as Southern papers are called upon to disavow all cases of outrage which occur at the South. Of course the intelligent editors of this official Southern sheet will know that there is not the slightest parallel between this instance of brutality liable to occur among the intemperate and vicious classes, and yet one that rarely happens among us; an act never permitted to go unpunished; a crime never breaking out unrestrained in the community, never involving serious, social, religious or political consequences, and the deliberate, systematic determination to place a whole class of citizens in the community in a subordinate condition, to limit their civil rights, and to utterly fail to restrain by law the most violent and constant abuse of their peace, and injury to their property and lives. We do not believe that the editors of the Advocate look with any satisfaction upon such outrages as were suffered by Drs. Cook and Webster, but they certainly must look with very different eyes and emotions from ourselves upon the present condition of the millions of men just released from slavery—the victims of ignorance, superstition, and of both the vices and the power of those that have long heretofore been their masters. If, in the providence of God, it could ever be brought about that Christian men at the South and Christian men at the North could work in harmony to educate and elevate this late prostrate race, but now awakened to hope and liberty, it would be one of the noblest and most blessed services on earth that angel eyes ever looked down upon. Just now, however, the struggle for lost power and place is so imminent and terrible at the South, that the weak, ignorant, long-enduring black man "goes to the wall," and his real friends have to follow his fortunes.

EVANGELISTS.

The misfortune in all our public discussions is that, immediately upon a question being propounded, we at once take sides and strenuously struggle, not so much to reach the truth as to defend and confirm our chosen position. The truth, after all, may not be found in either extreme of the question, but will lie somewhere between these separated poles. Many of our ecclesiastical-religious questions are mixed. There is much to be said truthfully on both sides; and if it could be said in the spirit of honest inquiry, only good could result.

We find an illustration of this in a debate upon the work, and its results, of evangelists, so called, which occurred in a late preachers' meeting in New York; a meeting, by the way, that is acquiring even more undesirable notoriety than its Yankee counterpart in our city. In this debate, as reported, certain well-known brethren, vigorous in thought and bold in speech, either took unqualified ground against the whole order bearing the title of evangelists, or against specified classes of them, and affirmed with sweeping emphasis that the results of their efforts were only evil and that continually. The result that might be anticipated is now being realized. These reported positions are not only bitterly attacked, through both the secular and religious press, but the daring orators of the meeting, themselves, are held up, pilloried, by name, and are scored without mercy by indignant writers.

We have no sympathy with either such an attack or defense. We have no doubt of the inexpediency and folly of such open debates, unrestrained by rules, or even the proprieties of such a discussion, and coming in the end to no decisive conclusion. As a simple matter of intellectual sparring for the amusement or discipline of proper spectators, it might be admitted; but as an open criticism of vital truths, before an indiscriminate audience, nothing could be more harmful at times, or attended with fewer beneficial results. Still there is more than one side to this question of extraordinary laborers and their work which ought to be carefully and wisely considered. The question is not a simple or a single one. It is not simply one of men, or of modes, or of conditions, but it involves them all. It is not a question of revivals of religion, of their necessity and usefulness, but of modern measures to secure them, and of the results that have followed some, not all of them.

Nothing could exhibit more "judicial blindness" than to fail to see the divine attestations which have been placed upon the labors of the evangelists now in our city, both in Great Britain and in this country. That the full results expected have not always been gathered from their earnest and devout work is due rather to the inertness of the Churches and the lack of consecration

to pastoral labors on the part of ministers. Where these have not been wanting the spiritual interest has continued to increase instead of wane after their departure to other fields.

But this we have personally observed. We have seen year after year, in a Church not many hours' ride from the New York preachers' meeting, the most earnest, often almost frantic, efforts put forth to awaken spiritual life in the congregation and to secure a general and powerful revival. Every form of eccentric talent to arouse a fresh sensation has been secured. Tender and terrible preaching, old and novel modes, learned and unlearned ministers, saintly representatives of the highest form of professional piety—all these gifts in turn have been exercised within the period of a half dozen years; and while there were momentary gleams of better things, at the end of that period the Church was no more earnest, no more spiritual, no larger through conversions than at the beginning, and so sensation hardened, that it seemed impossible to fall upon any new device to awaken special interest in the social meetings, or to secure hearty personal efforts for the salvation of others. Almost every eccentric agency of the hour tried its battery upon this Church in vain. Since then, by the use only of the ordinary means of grace, it has wonderfully grown in numbers, in spirituality, in evangelical power, and in Christian stability.

This was the mistake: The evangelist was called too early; more than one was utterly unfitted for the work, and in almost every instance he commenced his labor in the wrong place. In a local Church the occasional helper should not be called until he is really needed, and this want is acknowledged. Let him be sent for "to get up a revival." Let the pastor and the Church community by first placing themselves in a right attitude to be used as instrumentalities for the expected work. Let them fast and pray and heartily consecrate themselves to God. Let them win the confidence of their families and friends, which they have sacrificed by long neglect of duty and the exhibition of worldly tempers. Let them add gradually to the number of public services; and then, when the work seems to call for an additional laborer, the evangelist may be invited with a good prospect of usefulness. But in the case referred to, in almost every instance, the absolutely necessary preliminary work was overlooked. A high state of religious enthusiasm was sought for in the use of the most animated choruses and impassioned exhortations. The Church was pressed forward to accept, and witness to, the blessing of perfect love, when many of the members had, for years, without any inward assurance of their acceptance with God, and had failed by a conscientious and consistent life, to give outward evidence of the new birth. The fire was attempted to be kindled from above. It only blazed when it was blown upon from without, and expired as soon as the agitating efforts subsided. All the devotion and earnestness of endeavor were imported, and were carried away with the agents that brought them. Of course the Church was injured rather than benefited by these fitful spasms. Even Christ himself could not accomplish much in certain places through their unbelief. He did all He could for them—healing a few sick folk; but their persistent doubt hindered His highest service in their behalf. So this unbroken, worldly and unspiritual temper, and lack of consecration forbid large results under the most earnest endeavors of evangelists.

Nothing but a fundamental movement, a hearty repentance, a real breaking up of the fallow ground, a sincere confession before God and man, a new baptism, and a real consecration, will fit the Church to be blessed by a revival, to co-operate with an evangelist, and to take care of the spiritual children born in these hours of holy travail. Evangelists that understand this, and will not work unless the Church and its pastor are in both hearty accord and spiritual rapport with themselves, are always a blessing to the Churches. There are men who are specially called out at times in the history of the world's redemption, like Wesley and Whitefield, to enter upon apostolic work; to break into the ranks of unbelief with extraordinary power and success; and to bring in, not simply a period of quickening, but a mighty reformation. It is not for us to say that God has not chosen the evangelists now in our city for such a purpose.

THE PERSONALITY OF CHRIST TO THE BELIEVER.

We may make a three-fold classification of the adherents (partial or complete) of Christianity. There are those who adopt fully its ethical system, or morality, and practically go no farther, except, it may be, to add the forms of public worship as a desirable conventionalism, tending to popular vitality, and thereby favoring Christian morality. These take Christ as the "great Teacher," and include in that character Christ as the great Exemplar, the model of His teaching. Unitarians are generally of this class. Free-thinkers, whom we would ordinarily call skeptics, or infidels, often belong to it. Thomas Jefferson compiled a little volume of the moral teachings of Christ. Rousseau and Renan have written as splendid eulogiums on the Christian morality as any orthodox divine. Can did skepticism has always had to pay this homage to Christianity, and to exclaim, "Never man spake as this Man!"

A second and more general class receive Christ, nominally at least, in His higher, official character, as Mediator, as in some sense the "Saviour of the world." And this is, indeed, a great step forward; but with many, perhaps most, it falls short of "saving faith," being more theoretical than experimental and practical. Not a few Unitarians, or Arians, so accept Christianity. Channing did so, though most of his followers do not. The great mass of nominal Christians, and hundreds of thousands who belong to, and actually commune with our less fervid Churches, belong to this category. They acknowledge Christ to be the Saviour; they hope, in a certain vague way, to be finally saved by Him; but they have no definite experience of saving grace, and many of them doubt whether there can be any conscious or, at least, any certain experience of it.

It is well for both these classes to go as far as they do, even though they will go no farther; for the morality and Sunday formality of religion are good things, inestimably good, for public order and general virtue, though they come fatally short of the real requisites of the Gospel, and the needed fitness for the eternal world. A merely nominal Christianity would be infinitely better than an outright heathendom. But neither will be able to confront the final judgment.

The third, the only genuine class, consists of those who receive Christ personally and inwardly, and "walk with Him in the regeneration," and through and in Him have divine life. Every thoughtful reader of the New Testament must have been struck with the phraseology with which this more intimate and more effectual faith is expressed. It pervades the record. It may be called the very vernacular of the Scriptural spiritual life.

It is not merely the teachings of Christ within you, but the personal Christ within you that is "the hope of glory." Christ Himself has illustrated the idea by a figure: "I am the Vine, ye are the branches." That is to say, the believer is spiritually engrafted into Christ, and derives through this personal relation this moral identification, as we may call it, the very sap—the essence of His spiritual life. He comes to the Father through Christ, as the official Mediator between God and man; but in coming, Christ is formed in him, the hope of glory.

Let us not call this idea a doctrine of "mysticism"; the mystics had it, indeed, but it was one of those divine truths which rendered them, in spite of all their errors, the best Christians of the Dark Ages. It is one of the characteristic ideas of Christianity, one of the profoundest truths of evangelical theology, one of the most glorious facts of the moral universe.

True religion is, as the Scriptures teach us, the "life of God in the soul of man." There can be no higher definition of it. We are apt to discriminate, perhaps too much, the persons of the Holy Trinity in the work of grace. They blend in that work. If God impart grace to us, it is through and in Christ. If the Holy Spirit purifies and consoles us, it is through and in Christ. The blended personalities of the whole Godhead dwell in the renewed soul. To those that obey the words of Christ, He has promised that He and the Father will come unto them, and abide with them. "Christ in you, the hope of glory." "I am the Vine, ye are the branches." Your "life is hid with Christ in God"—an interchangeable phrase with the above citations, meaning, substantially, that Christ is in us, and we are thus hid, included, in the Godhead. Wondrous and blessed words, intimating that we are as invincibly safe, while we abide there, as the Godhead itself! Hence Paul's sublime assurance that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

How ever recurrent is such phraseology in the New Testament! "He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him." Well did Peter exclaim, on hearing this, "Lord, Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God." In that last pathetic discourse of Christ, on the eve of His expiatory death, He said, "Abide in Me and I in you." As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in Me. "He that abideth in Me, and I in Him, the same bringeth forth much fruit." And in the still more pathetic prayer which followed, He said, "that they all may be one; as Thou, Father, art in Me, and I in Thee; that they also may be one in us. . . . I in them and Thou in Me, that they may be perfect in one."

These are, indeed, the deep things of God—profound truths of Christian theology—yet intelligible to the simplest regenerated soul, revealed to the Christian consciousness by gracious experience. "Art thou a master of Israel, and knowest not these things?" It has been said that the Roman Church, by its habitual exhibition of the crucifix, done with artistic agony, teaches too much "a dead Christ." The Gospel does indeed emphasize the death of Christ as a main fact in His mediation; but it is all alive with the idea of a living Christ—Christ living in, and animating the soul of the believer—personally communing with him. We have not to ascend up to heaven to bring Him down, nor descend into the depths to bring Him up. He is with us and in us. "Now is Christ risen;" "I know that my Redeemer liveth." Let us cling

to the risen, the living Christ; for He is our life. Conqueror of death for us, by His own death on the cross, He is now the conqueror of mortal death within us, by His own indwelling life.

This, O child of God, is a divine mystery, the secret of the highest spiritual life and victory, but to these that believeth, it is an open secret. If it is not yet clear in thy experience, thy faith is yet weak; there are deeper and better things in the Gospel than thou hast yet attained. Look unto Jesus not merely as having died for thee, but as the risen, the living "Author and finisher of thy faith." In thy darkest moments His presence may shine around thee, the express glory of God. Like the beloved disciple, thou mayest lean on His bosom, and find that rest to thy soul which he has promised to all who come unto Him. In thy loneliest night-watchings of suffering and prayer He will be a living, present Christ, conversing with thee as with Moses and Elias amidst the glories of the transfiguration; and in the final hour thou shalt be able peacefully to say, "I will fear no evil, for Thou art with me."

THE SITUATION AT THE GOLDEN HORN.

The diplomatic comedy on the Bosphorus has come to a most unexpected conclusion, and one which makes it clear that the movements behind the scenes were not by any means understood by those who were not admitted to the secret places. Indeed, the whole course of the negotiations has been affected by some secret springs which are even yet not very patent.

For some months the representatives of the Great Powers were exercising their skill in finding out some means of extricating themselves from the international tangle into which they had been led by the intervention of Russia in the affairs of the provinces, and especially by her extensive preparations for war. These were so patent and so extensive that it seemed a foregone conclusion that the submission of Turkey or a war with Russia was inevitable.

But with all the appearance of union that was kept up until the last, it was clear that much of it was feigned; for nothing but a want of real harmony could have let off the Turk so easily in the end. This evidently gave confidence to Turkey under the greatest pressure that can be made on a State, and brought it out of the trial, not only uninjured, but apparently with a new lease of life. It is indeed astonishing that a "sick man" could stand such a series of violent internal convulsions, in addition to external attacks, and come off alive. Turkey has, within a short time, changed rulers and ministers again and crushed an insurrection, closed the war with Serbia, though it was sustained against her by the secret aid of a powerful patron, and presented a most determined resistance to the diplomatic campaign opened against her by the combined Powers of Europe.

A year ago this campaign was begun by the reform note of minister Andrássy of Austria; and shortly afterward the three empires considered it necessary to exert a still stronger pressure on the Porte than the five points of Andrássy; and thus they came out with the famous "Berlin memorandum" and the demand for strong guarantees. But England declined to co-operate with this creation of the Russian Gorchakoff, and the famous memorandum thus remained but a piece of paper.

Then came the meeting in Reichstadt, the mission of Sumarokoff, and the English programme for a conference. The claims which the Powers thought fit to make, grew day by day, and were pushed to such an extreme that nothing less than the military occupation of a large Turkish province by foreign troops was to be accepted as the guarantee for the execution of the proposed reforms. And under these circumstances the conference convened. It at first sat as a court over Turkey, but without Turkey. The result of the discussions of this preliminary conference exceeded all the demands that had hitherto been made against Turkey. Up to this point the rising scale predominated, and here it reached its climax. And now began the descent.

In proportion as the resistance of the Porte became more decided, the Powers seemed inclined to yield. The Russian occupation of Bulgaria gave way to the occupation of troops from some neutral power, which looked very much like a stupendous squad of armed police; and the international commission of inspection dwindled away to a simple surveillance on the part of the foreign consuls. Now, from beginning to end the Turks continued to declare that any yielding on the part of the grand vizier to these demands, would be high treason, as it would rob the ruler of full authority in a portion of his realm; and the contending Powers insisted that without these concessions there would be no security for the execution of the various reform measures so emphatically demanded.

In the course of the proceedings the German plenipotentiary was almost as silent as an oracle. The English representative, Lord Salisbury, on whom the Turks most relied for aid, made the boldest demands, while the French and the Italian representatives supported them. The warm co-operation of the French and the Russian ambassadors is said to have alarmed Bismarck, and led him to believe that they were about to shake hands over the head of Germany. The French ambassador was so successful in making the Turks believe that the Germans were most hostile to them, as to incite local feeling among the Turks against the German

colonies settled on the shores of Palestine in the neighborhood of Jaffa and Beyrouth. Of all these inner contentions and cross purposes the Turks were better aware than was suspected.

The Sultan for a while had no other answer to all demands than a stubborn "non possumus," in imitation of his papal Holiness. The Turks proposed to introduce all sorts of reforms if left alone, but were determined not to yield to the personal force or oversight of the other Powers. And thus the conference broke up without apparently having accomplished anything but their own discomfiture. The moment they left Constantinople, however, the Turks began to take measures to introduce many of the desired reforms, and pave the way for peace with their own provinces. And it just now looks as if they were about to profit by the lessons they have learned in this diplomatic conflict, and do even more than asked under pressure. They certainly have played their cards very cunningly, and have thus come off more triumphantly than was expected, because they had a spy behind the scenes.

Editorial Items.

The Pope's choir in the Vatican chapel is composed of boys, and the singing is said to be admirable. This we can readily believe; for we heard such a choir last Sabbath, in the first M. E. Church, New Haven, of which Dr. L. S. Weed is pastor. Thirteen boys, averaging about twelve years of age, form the body of the choir, placed in the rear of the pulpit. Their voices were as clear as silver bells, and infinitely sweeter. It was delightful to hear children's voices rendering correctly, and even powerfully, the grand old chorals of church music. They sang the Sunday-school also, with the solemn and sweet hymns of the ages; no modern Sunday-school lyrics that we ever heard rattled off, compared in effectiveness or propriety with these. What was also significant and delightful, in the Lord's Prayer that closed the opening public petition, we could hear these shrill, but subdued voices, individually following the pastor.

It was missionary day at the Church, last Sabbath, and quite a considerable advance over last year was made in the collection, although the Church has been at a great expense of late in almost rebuilding the interior of its now very handsome and convenient house of worship. The peculiar feature of the day was the afternoon Sunday-school missionary offering. The whole body of the house was reserved for the school. It marched up from the vestry singing a triumphant chorus, the organ taking the melody from the piano below as the head of the happy procession entered the church. Each class has been organized into a missionary society, and under appropriate names and Scriptural mottoes brought forward, by their representatives, their collections, and a floral tribute which was fastened to the high cross before the pulpit. It was a beautiful and impressive sight; and the efficiency of the organization was seen in the very considerable sum which had been gathered by the youthful gleaners.

We enjoyed very much our Sabbath with our long-time friend, Dr. Weed. He has experienced thus far a remarkably successful pastorate (his second). This venerable Church has renewed its age, and although it has been somewhat exhausted by the number of its spiritual children which have removed from the parental roof to other organized homes in the city, it has started off with the collection of \$20,000 upon its due office, and with a vigorous revival in all its departments. Only a sweeping work of grace is now wanted.

There is no question as to the constant increase of moral power in the Tabernacle meetings. The secular papers chronicle the fact of the immense audiences now crowding every meeting of the day, and of the growing interest and zeal manifested by the evangelists and their fellow-workers, as well as the manifold results in the awakened enthusiasm and tenderness of the audiences. People from the country are coming in and attending for a time as they did in Philadelphia during the Centennial, to enjoy the benefit of the meetings. We have noticed a large number of our pastors from all parts of New England at the different meetings. The services are rarely interrupted by any audible response, never by eccentric incidents. Sobs are sometimes heard. Ordinarily the silence is impressive, if not almost oppressive; and this is particularly the case during the singing of Mr. Sankey. On Thursday evening there was an immense crowd. Mr. Moody was very direct and solemn in his address to the unconverted. The young men at his close retired to Berkeley Street Church and a large number of seekers to the Clarendon Street Church, but the remaining audience nearly filled all the seats.

The prayer-meeting, conducted by Dr. Loring, probably an hundred persons rose for prayers. It is a powerful and blessed work. To arouse the weak and erring, and start them in a direction different from that in which they were tending, to aid the drunkard and the gambler, to give the only Christian work, but it is work to which no pagan, if such we have among us, could take except in a nominal way. It is a work of God, and it is a work that will better follow their example. One might as well doubt the hand of nature in the crop of corn which we reap, as to doubt the power of the Holy Spirit in the work of revival, because men have had so much to do in preparing the soil. The Holy Spirit is one with the Spirit of nature, and gives the fruit where there has been the most cultivation.

A rough and godless reader of Boston Herald, having expressed in characteristic language his surprise that the Herald had not rebuked the evangelists and denounced their work, that paper, in an admirable short editorial, utters very proper words of the blessed work going on in the Tabernacle, and thus closes:—

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Dr. William Wells, of Union College, delivered, two weeks since, a specially able lecture upon the Cross and the Crescent, in the Methodist Church, Montpelier, in the seminary course of lectures. For an hour and a half he held the delighted and professed attention of his audience, as he pictured the history and present condition of the Turk in Europe, and opened up to an intelligent comprehension, the many elements involved in the present struggle now going on in Eastern Europe. A full and admirable report of the lecture, from the pen of the pastor of the Church, Rev. J. M. C. Fulton, is given in the Christian Messenger. This lecture of Prof. Wells ought to be repeated in our city. No man has a clearer apprehension of the perplexing Turkish question than he.

Mr. Moody keeps his ministerial workers up to the line. In one of the meetings he requested that the prayers and remarks should relate only to their personal experience and to a present blessing of the Holy Spirit. An eloquent brother went off in his prayer into a spiritual rhapsody about the era of the Reformation and the present condition of the Turk in Europe, and opened up to an intelligent comprehension, the many elements involved in the present struggle now going on in Eastern Europe. A full and admirable report of the lecture, from the pen of the pastor of the Church, Rev. J. M. C. Fulton, is given in the Christian Messenger. This lecture of Prof. Wells ought to be repeated in our city. No man has a clearer apprehension of the perplexing Turkish question than he.

of Jerusalem and the contents of North Street. It will make the pretty little essays, sometimes read like a school-boy's composition from the pulpit, appear terribly insipid to listen to after these "dead earnest," direct, Scriptural and manly sayings and exhortations. But, above all things, let them never attempt to imitate Mr. Moody. Saul could have and of drunkard making. We imitate Mr. Moody's clear, positive, pertinent, practical and persistent application of his chosen Scripture to the one leading idea he seeks to enforce.

A very successful series of temperance meetings, through the wise generosity of Mr. H. H. Faxon, is being held upon successive Thursday nights in Tremont Temple. The various reformatory organizations take charge, in course, of the services. Last Thursday was the meeting under the auspices of the Alliance. Dr. Miner presided and made an admirable address. Bishop Foster, in an earnest address, took high and decided ground in reference both to the sin of drunkenness and of drunkard making. The liquor sellers of the city received a solemn and terrible denunciation at his hand. It was a very effective and excellent address. Rev. O. T. Walker of the Baptist Church followed with a vigorous speech.

We learn that Rev. F. D. Blakelee, A. M., Principal of Greenwich Academy at East Greenwich, R. I., has been induced to remain in charge of that institution for the coming three years. Professor Blakelee has associated with him an able and earnest corps of teachers, and this venerable institution, founded at the beginning of the century (1802), has never done better work than it is doing now. Rev. Wm. McK. Bray, the agent, is doing remarkably well, considering "the times," in raising an endowment and providing for the tuition of the debt. Our casual correspondent, Dr. Mark Trafton, lectures at the academy on Tuesday evening, February 13. We can assure our Greenwich friends that the Doctor will give them a treat with his deservedly popular lecture, "The Social Status of Woman."

The fact that the decisions of the electoral college has thus far divided in votes upon a political line, has been the subject of the delicate and important questions to them which would otherwise have convulsed the country. If men, under oath to follow their honest convictions—men, some of them, accustomed to hold their minds subject to law and evidence—are thus absolutely separated in judgment on these questions, how violent would have been the discussion in a large and popular assembly like the House of Representatives! And how dissatisfactory if not dangerous the result! It does not, in any wise, intimate pure prejudice, or simple political bias, that judges of the supreme court thus disagree. The court constantly thus divides in complicated cases, upon both law and the interpretation of evidence. But whatever the cause, the country will quietly and patiently submit to it. This remarkable national arbitration is only second in its sublimity and importance to the celebrated international congress of Geneva.

Rev. G. L. Chaney (Unitarian) says in the Christian Register:—

"But religious revival will come. Such efforts cannot but have one of two results: either the critical observers of the movement to me; 'can you call it a work of the Lord, when it is so much upon the lips of the men and their assistants?' 'Certainly I can.' These men are only making channels for the 'streams of love,' and if we desire an outpouring of the Divine Spirit upon our Churches, we had better follow their example. One might as well doubt the hand of nature in the crop of corn which we reap, as to doubt the power of the Holy Spirit in the work of revival, because men have had so much to do in preparing the soil. The Holy Spirit is one with the Spirit of nature, and gives the fruit where there has been the most cultivation."

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The second annual report of the managers and officers of the Maine Industrial School for girls at Hallowell, shows how much service this benign and Christian institution has already accomplished for the periled girls of Maine. The school is full, thirty-two having been received, and eight or ten applications have been refused. We cannot doubt but that the generous State will soon provide an additional building. The excellent Rev. Dr. Allen is the efficient superintendent.

We announce with congratulations the marriage of Lee Phillips, son of Troy, N. Y., to Clara Cushing, of Cleveland. The ceremony took place in Christ M. E. Church, Cleveland, January 25th, the father of the bride, Rev. C. W. Cushing, officiating.

The Independent has entered upon the important work of showing that Methodism is a failure in cities. This it triumphantly proves by a table of irreconcilable figures; for figures never lie! But Rev. John A. Atkinson in the *Northeastern* makes havoc with this mathematical demonstration, showing that the tables are grossly incorrect; the true census, in the seven cities referred to, giving the Church 20,496 more members, or twenty-five per cent. larger membership, than the Independent writer allowed. But when the work of the Independent is done (for there is "more to follow"), then what? Will our Calvinistic brethren be happier on this account, or more successful in their city work? We have no occasion, however, to pause to settle such a matter. Our true policy is to mind our own business and thus set a worthy example to our neighbors, to follow the indications of Providence in adapting our abundant means to the changing wants of the community, to keep humble, devout and earnest, and, as heretofore, without doubt, our Methodist modes and simple evangelistic preaching will win, from all classes of the community, souls to the Lord Jesus and disciples to our own communion. Under the circumstances, the progress of our Church in Boston, since the opening of the present century, has been simply amazing. It never had a fairer opportunity or a fuller promise than now. With God's blessing our work, in the New England division of the Lord's army, will always keep full and a position sharp upon the line of battle.

We received, and forwarded by a friend to Mr. Moody, a touching letter from a Christian sister in Vermont, who has lost her confidence in Christ, and has fallen into distressing personal doubts. Many prayers will go up for her. But Jesus is infinitely more willing to receive her prayers than the teacher and devout evangelist. She need not look to any human heart for sympathy. He loves her; He died for her; He prays for her; she has but to rest, now and forever upon His unbroken promise: "Come unto me . . . and I will give you rest."

Mr. James C. Kerr died at his residence, No. 24, rear of South Russell Street, on the 31st, and was buried Saturday. He was born in Boston, and resided in it during his whole life. In 1834 he worked as a compositor on the *Boston Atlas*, and continued on it until 1857, after which he was employed on the *Traveler*. For several years he has worked on *ZION'S HERALD*, to which he was attached at the time of his death, and has won the respect and regard of all his associates. When a young man he was captain in a North End military company, and since then was known among his friends as Captain Kerr. He was a kind-hearted man, beloved and respected by all who knew him.

A complimentary card intimates very significantly that our old friend, Rev. William H. Knapp, the excellent assistant editor of the *Pittsburgh Advocate*, has reached the era of his crystal web. One of the happiest homes in Allegheny city on last Tuesday, doubtless, was that of Mr. and Mrs. Knapp, filled with the presence and congratulations of loving friends. We add heartily our best wishes, and trust the silver and golden ages will not be wanting in their earthly bliss.

Rev. W. H. Boole has a well-written and effective article in the *Meriden Daily Republican* of February 13, in review of the debate in the New York presbytery meeting upon the Work of Evangelists. He makes a strong plea for this order of Christian workers, and defends them from the severe criticisms made upon their work on that occasion.

The missionary collection taken by the Methuen Street M. E. Church, Providence, R. I., was a very considerable advance upon the preceding years—from \$432 to \$700. It was not, however, an accident. Special effort was made. The eloquent pastor, Rev. S. F. Jones, preached a powerful sermon, and the divine blessing fell upon human zeal. The missionary year opens hopefully.

Dr. Whedon met with such a rough welcome on the railroad in his first day's ride below Mason and Dixon's line, that he has concluded to give up his annual trip to Florida this year. He has returned to New York; both the Doctor and Mrs. Whedon being nearly recovered from the serious accident that befell them. His address will be, as heretofore, 805 Broadway.

A course of lectures will be delivered before the School of Theology of Boston University, by Rev. Daniel Curry, D. D., beginning on Monday, Feb. 19th, and continuing daily until Friday the 23d. They will be given in Wesleyan Hall at 12 M. The subjects of the course are, specifically (1) its full; (2) its nature and essence; (3) as an attribute of human character; (4) its resultant legal relations; (5) propitiation for sin. The public are invited to attend.

The hour has come when the pastors in this vicinity find it necessary to remain at home with their own flocks. All around us the revival work is breaking forth with remarkable power. Not a human agency is lacking in this divine harvest. The fields are now white. Let every reaper thrust in his sickle.

B. B. Russell, 55 Cornhill, publishes on thick paper fine engravings of the evangelists, Moody and Sankey, of the lamented P. P. Bliss and wife, and of Dr. Eben Tourjee, the leader of the Tabernacle choir. They are all good likenesses and are well executed.

CORRECTION.—The printer made the audience-room of Hammond Street Church in Lewiston, Me., much too small. It is 49 by 72 feet instead of 47 by 47. S. F. W.

At the Preachers' Meeting Brother Sargent moved that the question pertaining to the Resurrection be the question for next Monday.

Brother W. H. Hatch was more interested in things between the resurrection and the resurrection. Brother L. B. Bates wanted "the problem of great cities solved by Christianity," which was agreed to. The same brother moved that Father Merrill be invited to preach before the meeting on the Monday after the first Sabbath of March.

Dr. Pelce announced that the necessity of a prohibitory law would be considered on Thursday (this) evening at Tremont Temple, and urged the preachers to attend. Judge Pitman and Wendell Phillips will speak. Brother M. Dwight was asked by Brother Hatch to take his place and address the meeting on the subject of the last week's Bible reading. Brother Dwight spoke on the question: "How to increase the spirituality of the Churches?" and urged earnestly that the standard of "holiness" must be held prominently before the people as the prime cause. He had found in his own experience that fasting was a great means of spiritual power. Pastoral visiting, he

thought, would greatly assist in this direction, and throughout all, much reading of the scriptures and prayer. On motion of Dr. W. B. Clark, Brother Hatch was invited to speak on this subject on next Monday. Brother D. H. Ellis to follow him. C.

Notes from the Churches.

MASSACHUSETTS.
Sherborn Falls.—Since getting into our new church house, the Lord has continued to prosper us in this place, only more abundantly. The past year, as the readers of the *HERALD* well know, has been a trying one in view of the burning of our church, and the hard times, but in the midst of all the Lord has been with us. In every department of the Church a prosperous course is manifest. A live spirit is found in our prayer-meetings; a good number are present at class; while our Sabbath congregations could scarcely be more satisfactory, the house usually being full. There has not been that break in religious things we could wish, though seekers are found among us, and also converts. Two have recently joined on probation, one of which is quite a remarkable case. We may speak of it again sometime in the future. The ladies of the Church gave a festival recently, and cleared the nice little sum of a hundred and fifty dollars. P.

Southampton.—The Church here is experiencing a spiritual quickening. Several have already been forward for prayers, and the occasion was a most enjoyable one. There are signs of a good work among us. To be all the glory! T.

MAINE.
Rockland.—A pleasant and successful donation surprise party was given to Rev. C. B. Besse and wife, on a recent Monday evening. While Mr. B. was engaged in his Sunday-school teachers' meeting at the vestry, the company took possession of the parsonage, bringing a variety of useful gifts, and the occasion was a most enjoyable one to all concerned. Among the many gifts were an easy chair for the pastor and a set of silver spoons for his wife.

Thomaston.—The Methodists here have enjoyed a very interesting series of meetings at their vestry for the past three weeks, resulting already in material encouragement to the Church. Rev. P. E. Brown, of Union, Rev. C. B. Besse, of Rockland, and Rev. L. D. Wardwell, preached here recently on successive evenings.

The society have lately introduced into their worship the use of the organ and trombone, played by Messrs. Limcomb and Atkins, as aids to their congregational singing, with gratifying results. Under the lead of their popular and devoted pastor, Rev. C. E. Libby, this Church is keeping well to the front in zeal, enterprise and usefulness.

Waterville.—Sixty-three have been received into the Church at this place, from the result of the fruit of the work of the laborers of the Lynn praying band. Extra meetings have been held since January. A few are seeking Christ. The friends of the pastor recently gave him a generous "pound-ling," and fifty-two dollars in cash. Z.

North Vienna.—February 4th and 5th were days of unusual interest to Methodism in this place. A large and interested audience was in attendance. Sabbath morning was devoted to an old-fashioned love-feast, in which more than one-half of those present gave testimony. At 11 A. M., Rev. W. F. Marshall, pastor of the Church, preached a very able sermon on "Bearing the cross." Rev. P. Jacques, Presiding Elder of Readfield District, spoke ably and eloquently in the afternoon, on "Rabboni"—Luke xvi. Eleven were received into full membership. Seven of these belonged to one family—a father, mother, daughter and two sons with their wives. Brother E. H. Healy was licensed as a local preacher. B.

South Waterford.—In reading Brother Thurston's remarks on the class of 1840 in the Maine Conference, speaking of its members, I thought perhaps some of the friends might wish to learn the situation of one of those noble armor-bearers, who has stood for twenty-five years or more in the front ranks of labor and duty, until by over-exertion and exhaustion he was borne to the rear, some years ago. He has, however, followed the army in all its interests, rejoiced in its victories, and mourned over its defeats. I visited this brother Saturday, February 3, and also on Sabbath morning—Rev. S. W. Pierce (for this is the veteran alluded to), of North Norway, who at the present time is very low. He has been confined to his bed over four weeks, and has suffered great pain for the most part of the time. His physicians think his recovery very doubtful. Brother P. seems to have no fears for the future. He called to headquarters for a discharge, he is ready to answer the call. Remember Brother Pierce and his family in this hour of trial, in your prayers. G.

The Women's Christian Temperance Union met in Augusta in connection with the annual State Temperance convention, Jan. 23-25. The ladies' meeting was a very interesting and profitable day. Mrs. Sargent presided. Many earnest Christian women of Maine showed conclusively that the cause of the State should be actively engaged in this great work. Among the speakers were Mrs. Stevens, Mrs. Low, Mrs. Taylor, and others from Maine. Mrs. Johnson and Mrs. Alford of Brooklyn, Mrs. Malloy of Indiana, Mrs. Churchill of Rhode Island, and others from abroad, contributed much to the interest of this the best Temperance convention ever held in Maine.

The Lynn praying band have just left Brunswick, after holding meetings two weeks. One hundred were forward for prayers, and the different Churches have been greatly quickened. Brother Jones, the acceptable pastor of the Methodist Church, is doing good work in this revival.

The Maine State College of Agriculture and the Mechanic Arts (Rev. C. F. Allen, president) commences its second term, Feb. 6, to continue twenty weeks till Commencement, the last Wednesday of June. The trustees will not elect a professor to fill Prof. Chapin's place till the close of the college year. Mr. Hills, of Boston, will meanwhile instruct in military science, French, etc.

Items.—Since the new year commenced several persons have been converted at Livermore Falls. Jan. 28th five were added to the Church by profession and two by letter, making a total of twenty-five the past Conference year, with others soon to follow. Brother Vivian is in labor abundant, and is highly esteemed as a pastor and preacher. Much faithful labor has been bestowed by our preachers upon Livermore Falls, and we believe that Methodism there is bound to prosper.

Hon. Hannibal Hamlin, of Bangor, and David Scribner, of Topsham, have recently given \$1,000 each to the academy fund of Colby University. The fund has also received recently \$500 from M. J. T. Champlin, and \$300 from Mr. H. Hart, of Portland.

The good work of revival is still going on at Bridgton, and souls are being saved. Jan. 25th was observed as missionary day. Brother Bradley, the pastor, preached upon the cause of missions in the morning, held a praise-meeting in the afternoon, and a missionary concert in the evening. The result of the day's work was a collection of seventy dollars for the missionary treasury, twice as much as last year. In addition to his other labors Brother Bradley is delivering his lecture, "Punctuated Peace," in the neighboring towns. The lecture was well spoken of.

Dr. W. B. Lapham, of Augusta, has been elected corresponding member of the Royal Historical Society of Great Britain.

Hon. William D. Sewall, one of the most prominent and highly respected citizens of Bath, died Jan. 30th, aged 80 years. He had served in both branches of the Maine Legislature and filled several other offices of public trust.

Captain Charles Owen, of Bath, an old shipmaster much respected, died Feb. 1st. He was a man to be missed in society.

The Free Baptists of South Gardiner have tendered an invitation to J. F. Bartlett, of Bates Theological Seminary, Lewiston, to become their pastor.

Rev. W. H. Murray, of Boston, delivered an able and highly entertaining lecture in Auburn, Jan. 31st.

Rev. Mr. Yeoman was installed pastor of the Free Baptist Church in Farmington, Jan. 25th. Sermon by Rev. Mr. Martineau, of Auburn.

We are sorry to learn that the condition of Rev. H. Hill, of West Waterville, recently stricken with paralysis, is not improving. The chances for his recovery are not encouraging. Brother Hill has "fought a good fight," but we doubt not that his energy of glory will be a bright one. He and his wife will share the sympathies and earnest prayers of the Conference and the Church, as will also the little struggling society at West Waterville for which Brother Hill and others have labored so hard. C.

Brother J. Thurston inquires, "Where is good Brother Lincoln?" Brother Henry L. Lincoln, about one year since, returned from Kansas, where he had spent some years, to Maine, the field of his early toils and triumphs. He now lives in Baldwin among a people who remember his years of faith and victory. He has not forgotten to shout, and still preaches as he has opportunity. His eccentric sayings are household words on many of the farms of Portland District.

The union meetings at Woodford's Corner, under the direction of Rev. Mr. Whittey, resulted in the conversion of about seventy persons.

The spring term of the Litching High School opens February 12th, under the principalship of Rev. J. H. Pillsbury, A. M., of Wesleyan University, Middletown, Conn., assisted by Miss Emma M. Foss.

Rev. O. H. Stevens, of Kittery, received three persons into the Methodist Church at that place February 4th, one of whom was his daughter.

The revival meetings in the Methodist Church at York are opening with good interest. Meetings are held morning, afternoon and evening. The congregations are large and the interest general. Brothers Freeman, Strout, Stevens and Green are rendering efficient service in the meetings.

Thursday last was observed as a day of fasting and prayer with the evangelical Churches in Portland. The revival services, conducted by Mr. George C. Needham, continued with increasing interest. The churches have been crowded, and the meeting was held in City Hall last Friday evening. Nearly all the pastors are co-operating in the meetings, and a spirit of union prevails among the Churches. Mr. Needham is as full as demonstrative as Mr. Ingalls, but full as impressive. His manner is very simple and direct. No one can mistake either his meaning, or his spirit. His mission in Portland must be fruitful in a spiritual awakening.

Mr. Ira Witham, business manager of the *Eastern Argus*, died in Portland last Friday morning aged 45 years.

The New Jerusalem Society in Portland have extended a call to Rev. Mr. Mercer, of Detroit, Mich.

An enthusiastic temperance meeting was held in Gorham last Wednesday evening, which resulted in the appointment of a committee to visit all the places where intoxicating drinks are sold, requesting the discontinuance of the traffic. And in the village, except a single vendor, agreed to abandon the sale. A good work for one day.

Rev. Mr. Ferris delivered his lecture on "Gileads among the Alps" in the Gorham course last Friday evening.

EAST MAINE.
West Pembroke.—At this place the Week of Prayer was observed. Toward the close of the week there seemed to be a deep religious interest manifested, so it was determined that protracted meetings should be held. The result is, that so far twenty backsliders have been reclaimed, and thirty-four have risen for prayer. The close meeting, which, according to the leader's report, averaged only three members in attendance during last quarter, this week was attended by seventy persons, fifty-two taking an active part. Six came forward for prayers at the close.

East Corinth.—The ladies of the M. E. society at East Corinth, arranged for a course of lectures during this winter. Three lectures have already been delivered, and another is expected soon. The first was by ex-Governor Chamberlain. Subject, "The Battle of Gettysburg." The second Rev. B. F. Telf, D. D., had arranged to deliver; but, being prevented by sudden illness, he sent as a substitute, Dr. Cyrus Stone, D. D., who spoke to us on the subject of "Reading." The third lecture was delivered by Rev. George Forsyth, A. M., principal of East Maine Conference Seminary. His subject was "Genuine Aristocracy." These lectures have afforded a rich treat to the thoughtful citizens of the town. The proceeds of these lectures are to be appropriated towards repairs on the M. E. church.

Hon. Charles Beane, of Hudson, is afflicted by the serious and hopeless illness of his wife. The pangs of parting are softened by the fragrant memories of her long and useful Christian life.

We learn with sadness of the affliction of Rev. Charles Steeper, of Atkinson, in the death of his wife. She had been an invalid for years. Her sweet and patient spirit caused all to love her. The cherished spirit now is free. F. A. B.

RHODE ISLAND.
The Providence District Ministerial Association held its winter and last session for the year with the Asbury Church, Providence, Feb. 5-7. Rev. Geo. W. Brewster, Presiding Elder, in the chair, and Rev. J.

W. Willett, secretary pro tem.—the secretary, Rev. J. C. Gowan, being detained by revival services. The preaching on Monday evening was by Rev. S. O. Benton, of East Greenwich, on Heb. xii, 1, and on Tuesday evening by Rev. M. J. Talbot, D. D., of Warren, on 1 John iii, 23. Rev. A. Anderson read a paper on "The need of revival, and how to promote them;" Rev. E. M. Smith on "What does divine grace do for infants?" Rev. A. N. Bodfish on "Our summer Sabbath-breaking; what can be done?" and Rev. S. T. Patterson on the same topic. Rev. J. W. Willett spoke, in the absence of the essayist, Rev. J. C. Gowan, on "The Methodist theory of the nature of baptism as compared with that of Congregationalists and Baptists."

These essays elicited the usual amount of discussion. On the nature of children it was the drift of thinking is away from the old New England theology, and we are not quite sure that Mr. Wesley had so high an opinion of the children as his preachers now have. On the matter of Sabbath-breaking there was only one sentiment: that we are degenerating sadly in its observance, and that our members are losing the feeling of its sanctity. Some would seek a remedy in law, and others in a more rigid training of the young; but all felt it to be an evil hard to remedy. The meeting was a very quiet one on the whole, no mention being made of those topics which are so frequently discussed on the eve of Conference. The Asbury Church showed interest in the services as well as a generous hospitality. The next meeting is to be on the Monday following the first Sunday in June, and will be held with Emmanuel Church, Mansfield, Mass.

Thames Street Church, Newport, seems to have a monopoly of benefits these days. While other Churches are struggling with financial difficulties, a stream of benefactions comes pouring upon this fortunate society. In addition to those already chronicled in the *HERALD*, John G. Carver, esq., a summer resident, has given one hundred dollars for the benefit of the destitute of the Church, and now Mrs. S. E. Mayner, who gave the society a paragon two or three weeks since, has donated one hundred volumes to the Sunday-school library. What makes this gift more grateful is the fact that Mrs. Mayner is a Congregationalist. The next benefit to Thames Street shall be promptly announced.

The will of the late Henry Maglis, who died in New York last December, bequeathed ten thousand dollars to the Roman Catholic Church of Providence, to assist in building a church upon the lot of land bought by the testator for that purpose at Martha's Vineyard. So the Catholics seem likely to have a church at the Vineyard after the Methodists. L.

CONNECTICUT.
Norwich District.—Brother Smith, of Wapping, was taken suddenly ill while preaching, Sunday, Jan. 28th. He has been working hard to forward improvements on the church building, besides holding extra union meetings. Although obliged to cease from more effort on Sunday, he is about and anxious again.

Revivals are increasing on the district. South Manchester, which has been greatly blessed for two years past, is again refreshed.

Thompsonville, J. D. King, pastor, is richly blessed with the outpouring of the Spirit.

Brother James, at Burnside, has around him some seventy happy converts, and the work still increases.

Omens of a good work are present with Brother Seavey and his happy workers in Portland.

Hockanum is moved by the Spirit in harmony with the earnest temperance work among the people.

Brother Deering has been quite sick, but is now better. His Church has been greatly refreshed, many entering into the blessing of perfect love. He speaks of his charge (East Greenland) as the pleasantest of his life. He may be obliged to forego the third pleasant year at this place for the sake of improving his health. A seaside residence will probably help him.

The Church is very reluctant to part with Sister D. She has with great acceptance, supplied the pulpit during the illness of her husband. Brother Griffin, who has with great power preached in revival efforts in other places, did much for the Master in the recent meetings in Brother Deering's charge.

The brethren at Windsorville have begun to build a new church on the site of the old one lately burned.

Twenty have recently sought the Saviour in Niantic.

I see your Rhode Island correspondent "L" finds an item in Burnside. Little Rhode is a narrow field. Encouraged by his adventure, please let me know that the Asylum Street M. E. Church, Hartford, is holding extra meetings with tokens of the divine Presence in the conversion of sinners.

Hampton.—A year ago last October, we dedicated, according to the testimony of the Presiding Elder, one of the neatest and prettiest churches in Providence County.

Under the influence of that remarkable money-getter, Dr. Ives, stimulating the over-strenuous efforts of the Church, and drawing from the members contributions vastly larger proportionately than I have ever seen contributed in any church building enterprise, the church was declared out of debt, by contribution. At the time of dedication it was impossible to get it all the bills; indeed, the day was one of the best in the history of the Church. It was quarterly meeting, and from love-feast through the sacramental services, and to the close of the evening service, the Spirit's presence and power were felt, and the scarcely suppressed "glory" on many lips indicated how good it was to be there.

The general interests of the work of the Lord on the Montpelier district are hopeful. Brother McCann, the Presiding Elder, is doing what he can to push "the battle to the gate." We regret to learn incidentally that his wife has been quite poorly, but are glad to know she is now convalescent.

At Ridley's, on the Waterbury charge, a revival is in progress. Brother Underwood is cheered by over a score of seekers.

[Notes from the Churches also on 8th page.]

be all the glory! Rev. L. B. Bates assisted the pastor on Tuesday and Wednesday of last week, and is to return this week.

NEW HAMPSHIRE.

Tilton.—Bishop Peck visited us Feb. 3. He was the guest of Rev. J. W. Adams. In the evening a reception was given to the faculty and local trustees of the N. H. Conference Seminary. The Bishop manifested an appreciable interest in our institution, and imparted to us some of his spirit of enthusiasm and self-sacrifice in behalf of the cause of education. On Sunday he preached two very able sermons to a large and appreciative congregation. The afternoon sermon was a very eloquent missionary effort, after which the annual missionary collection was taken. The receipts are in advance of last year. After the collection the pastor baptized five candidates and received thirteen into full communion.

In the evening the Bishop administered the sacrament of the Lord's Supper, after which a love-feast was held. Between sixty and seventy witnessed to the saving power of the Gospel during the hour allotted. Bishop Peck remarked that his visitation to our State had demonstrated that New Hampshire Methodism was calm, strong and persistent. "This," said he, "has been a model love-feast." Monday morning he visited our Seminary, looked into the library and cabinet, held the devotions in the chapel, and made a game of a speech to the students. He expressed himself as highly pleased with President J. B. Robinson and his faculty of teachers, and with the general appearance of the school. Our people generally have greatly appreciated, and will long and pleasantly remember, this voluntary and exceedingly profitable visitation of our venerable superintendent.

The winter term of the Seminary ends March 6th, and the spring term begins March 21st. Our young people wishing to take an academic course can do no better than to enroll their names here.

Doer.—The interest is still deepening and widening in this place. Up to last Sabbath 140 had sought the Lord. All classes are now being reached. God is glorifying His name in this city. W. S.

Gleanings.—We have reports of revivals from a number of our Churches. In Lisbon, Rev. H. B. Copp has been laboring hard, and not without results. For several weeks special meetings have been in progress, and numerous conversions have taken place. The good work is still going on.

Rev. J. H. Haines, in Exeter, with his Church, has been in the midst of a gracious work for some time. The work has gradually spread, until some 100 have been converted.

In Goffstown Centre, Rev. J. M. Bean is seeing the Spirit of God poured out. For six weeks a revival has been going on, and 60 or more have already found the Saviour.

A son of Rev. A. C. Hardy, of Fisherville, met with a serious accident lately, while coasting. He was thrown against a tree, and very badly bruised. He was taken up for dead, but soon came to consciousness, and is now doing well.

Rev. Silas Ketchum, formerly Congregational pastor in Bristol, has received a call to Henniker, which he will probably accept. Mr. Ketchum is president of the New Hampshire Antiquarian Society.

Much needed repairs are soon to be commenced upon the High Street M. E. Church, Great Falls.

Rev. W. H. Dowden, Congregationalist, of East Jaffrey, has resigned.

The Unitarians of Wilton have given a call to Rev. Mr. Tidell, of Fall River, Mass.

VERMONT.

There are, in connection with our Seminary at Montpelier, four private two for ladies and two for gentlemen. This seems to be just the number desirable to provoke that healthful emulation which is for the advantage of all who seek the highest culture. By this number there is secured not only the rivalry of sex—the gentlemen with ladies—but also the rivalry of the sexes among themselves—the boys with the boys, and the girls with the girls.

In pursuance of the best self-culture two periodicals have been published each term—the *Pictorial* by the Adelphi and ladies' literary societies, and the *Band and Esthetic Journal* by the societies whose names are indicated in its title. By a mutual arrangement these periodicals have been consolidated, and the first number of the new paper is on our table, bearing the auspicious title of *The Montpelierian*.

This paper is to be issued twice each term, instead of once, as before the consolidation. It is under the following management: As editors, W. R. Davenport of the Band, H. G. Blake of the Adelphi, Clara A. Cutts of the Ladies' Literary, and May W. Clark of the Esthetic Societies. As business managers, W. W. Alnoworth and G. E. Adams. Basing one or two things in the itemizing, the paper is all that could be desired. We were sorry to see the slaughter of some nice alluded to as "another Ashtabula horror." Still we are proud of the *Montpelierian*, and of the young people who are its able contributors. Long may it wave!

Prof. J. B. Southworth, principal of the seminary, spent last Sunday with the Church at St. Albans, preaching morning and evening. In the morning he inquired, "What think ye of Christ?" and in the evening spoke about "Gifts and giving." His words were most opportune and greatly enjoyed. The day was one of the best in the history of the Church. It was quarterly meeting, and from love-feast through the sacramental services, and to the close of the evening service, the Spirit's presence and power were felt, and the scarcely suppressed "glory" on many lips indicated how good it was to be there.

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CONTENTS:
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" 3 Separate from Sinners, 25
" 4 Winter Voyages, 37
" 5 Evils of Duty, 49
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THE SUNDAY SCHOOL.

First Quarter.
Sunday, February 25.
Lesson VIII. 1 Kings xix, 8-19.
BY REV. W. E. HUNTINGTON.

ELIJAH AT HOREB.

At Jezreel Elijah met the wrath of the queen, who when told of the events upon Mt. Carmel and of the slaying of the prophets of Baal, swore by her gods that she would kill Elijah; and she made known to him her threat. Elijah was too wise not to heed the warning, and therefore put himself as swiftly as possible beyond the reach of this violent woman. Beersheba was one of the southernmost towns in the kingdom of Judah, nearly a hundred miles from Ahab's capital. To this place Elijah hastened for his life. Again he betakes himself to that solitude to which he was inured by long experience. Leaving his servant at this Judean town, the prophet strikes out alone into the wilderness, a distance of thirty-three miles—a day's journey. And it was at this solitary spot in the wilderness, as he threw himself down at night-fall, under a juniper tree, to rest after the fatigue of his journey, that a cloud seemed to settle upon the prophet's soul. He had seen the wonderful power of God displayed. The fire and the rain had been sent in answer to his prayers. Overpowering demonstrations had been given by the Almighty Jehovah that He was still the God of Israel, although Israel was recreant. But after all these wonders upon Carmel, the people did not turn to God. Elijah was not disappointed in God, but in the backslidden people. An angel came and ministered to the despondent man. Poor human nature! Even to the strong Elijah, the hour of disappointment and doubt had come, and his faith wavered; but while he sank under the juniper tree, an angel ministered to him. The merciful tenderness of God sends angels to our side even in the weak moments of our faithlessness.

He arose, and did eat and drink. Twice he partook of the repast that the heavenly messenger provided. There is just enough of the mysterious in Elijah's experiences to give the impression that he lived on earth as the honored inhabitant of both worlds, the spiritual and the visible. Uncouth and shaggy of attire, he was, nevertheless, companioned very closely by Jehovah and His angels.

He went in the strength of that meat, etc. The food brought by the strange attendant was as mysterious in its power to support life as in its source. For forty days the prophet went, journeying towards Sinai, in the strength of that bread from heaven. Towards the mount of God, the sacred heights where Jehovah proclaimed the law, Elijah goes, impelled, no doubt, by the Spirit of the Lord. We are again brought back, by this narrative, "to those sacred solitudes; and of pilgrims, if any there were, to those early baunts of Israel, Elijah's name alone has come down to us."

Unto a cave. True to his stern habits of life, he made a cleft in the rocks his house. He is the prophet of the solitudes, and enters the side of a mountain, like a priest going to his temple, to hear God's messages alone. This may have been the very cave where Moses, while upon the slopes of Horeb, standing between the hosts at the foot of the mount and God above the mount, hid himself while the Lord passed by and proclaimed His name (Ex. xxxiv, 6).

What dost thou here, Elijah? No doubt a startling question. He had been gloomy and disheartened. He saw no result for his fastings and prayers, and the miracles God had wrought through him. There was no great revival in Israel. And under some uncontrollable impulse he had gone across the long stretch of wilderness that lay between Carmel and Horeb, a sad, forlorn man; and was now upon the mount of the Law. God rouses him from the stupor of his despondency by this inquiry. What are you, Elijah, my stalwart, rugged prophet, doing in this mountain? Why are you not acting the part of a reformer among those confused and convicted idolaters? If God could put this question to us, could we say that we are doing His work?

I have been very jealous for the Lord God of hosts. Elijah does not say what he is doing, but tells how he feels. It is a trait of our human nature that we are prone to think more of our own feelings or opinions than of God's work. He did not mean to desert God in going to Sinai; he may have been seeking even closer intimacy. But Elijah, while feeling that he had been very jealous for God's cause, had not acted as though he desired above everything else that Israel should be saved from Baal. If he had been zealous for God, as he professed to be, he would not have left Israel, even under Jezebel's threats. Men desert God when they leave His work.

The children of Israel have forsaken thee. The idolatrous nation had torn to shreds the compact which God made with the fathers. Elijah remembered the curses that had been uttered from Ebal, which would certainly fall upon the nation if it did not remember all God's commandments to do them. They had "thrown down Jehovah's altars," for Elijah had himself built his altar upon Carmel from the ruins of one that had fallen to pieces; and Jezebel had put to the sword all the prophets but those whom Obadiah rescued.

I only am left, and they seek my life,

etc. Forsaken, alone, disheartened by seeming failure, the prophet poured out this lamentation to God. He had lost the martyr courage which would have made him stand hopefully and cheerfully to his work; and now all looked dark. When a man loses courage there is little hope for him. Faith never desponds.

Go forth, and stand upon the mount, etc. Cease your mourning. This idle weeping over sinners is poor business. "Stand on the mount." That is the place for us all. Whining over corruption does not bring back integrity. Jezebel laughs in Samaria while Elijah is crying in Horeb. Go up into the mount before the Lord, who looks out discouraged about the world! Who look out upon it from God's high places—the mount of Prayer, the mount of faith, the mount of Christlike courage. Ascend, out of the dark, damp cavern of your own sobbing unfaith, into God's sunlight and air, and drink in new life for new labor!

The Lord passed by, and a great and strong wind, etc. A hurricane tore along the rough mountain passes. The craggy ledges were shivered by the awful blasts, and all around the prophet was the roar of the tempest, the crash of falling rocks. He saw the majesty of Jehovah in the storm, but not the Lord Himself.

After the wind an earthquake. When the tempest had finished its course in the region of the air, showing Jehovah's might above the earth, there came an awful strength which shook the foundations of the mount on which Elijah stood. The prophet felt God's power, but he did not feel God.

After the earthquake a fire. Against the darkness of the night lurid flames burst out upon the mountain, perhaps like the burning fire which Moses and the people saw in the mount when the law was given, accompanied by those startling and overawing sights and sounds that made Sinai terrible. God's face did not shine out of the fire.

After the fire, a still small voice. Now Jehovah came to the prophet in the way that touched him to the heart. Tempest, earthquake and fire had overwhelmed him with the majesty of God, but his intellect only had been affected. Now he felt God, heard God, and knew that He was nearer to him than he could be in the elements around him. God came down into the silent depths of his own heart and uttered His voice softly at the oracle of Elijah's conscience, and it sounded like a sweet melody through all the chambers of his soul.

Examining the sun-dial to ascertain if the clocks were right, God told said to himself, "Dials, however ingenious, are of no use when the sun does not shine." It is the same with us. Destitute of the grace of God, and of the quickening influence of the Holy Spirit, we are good for nothing.

He wrapped his face in his mantle. Elijah was subdued. He felt how mistaken he had been in looking to see God display Himself, by some mighty outburst of Baal's power in Israel. God's kingdom comes "not with observation," but by the silent victories of the Spirit who speaks with the "still, small voice."

What dost thou here, Elijah? The same question as before, and he gives the same reply. But now he is ready for God's commission. His heart was touched by the entrance of God to his soul in a new manifestation.

Go, return on thy way, etc., to the wilderness that lies to the southeast of Damascus.

Anoint Hazael. This command was not executed by Elijah, nor was the second.

And Jehu . . . over Israel. Elijah's successor in the prophetic office, Elisha, upon whom the mantle of Elijah fell, appointed these two kings; only Jehu was anointed with oil.

Jehu was the founder of the fifth dynasty of the kingdom of Israel, son of Jehoshaphat (2 Kings ix, 2). Nimshi was his grandfather. In his youth he was appointed one of the guards of Ahab. His first appearance in history is when, with a comrade in arms, Bidkar, he rode behind Ahab on the fatal journey from Samaria to Jezreel, and heard the warning of Elijah against the murder of Naboth. But he had already been known as a youth of promise, and is accordingly named in Horeb as the future king of Israel.

Him that escapeth the sword of Hazael, etc. Under Hazeel Damascus became a formidable power. Towards the close of the reign of Jehu, Hazael led the Syrians against the Israelites (B. C. 860), whom he smote "in all their coasts." He was worshipped almost with divine honors by his own countrymen, even at the time of the Christian era.

Him that escapeth the sword of Jehu, etc. Jehu became the avenging king of Israel. The work of extermination which he entered upon, after having been anointed king by Elisha, had no parallel hitherto in the history of the Jewish monarchy.

All the descendants of Ahab that remained in Jezreel, together with the officers of the court, and hierarchy of Astarte, were swept away. Also, at Samaria, in the vast temple built by Ahab, which was crowded from end to end with Baal-worshippers, a terrible massacre, performed by eighty trusted guards of Jehu, swept away at one blow the heathen power of Israel.

Seven thousand in Israel, etc. A nucleus of loyal and true Israelites still remained, untarnished by that heathenism which had so blighted the nation.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, February 25, 2

1 Why did Elijah flee from Jezreel?

2 Was he justified in so doing?

3 What associations of history made

the mountain to which he went sacred?

4 What significance to Elijah had the phenomena of the tempest, earthquake and fire?

5 How did the "voice" affect the prophet?

6 Does that same voice still speak to men?

7 What commissions did Elijah receive upon Horeb?

ELIJAH ON CARMEL.

BY REV. W. W. MARSH.

Only just such a morning as had been rising upon Israel day after day, for three long, dry, dusty years.

No dew on the grass; no moisture in the air; like a red hot shield the sun comes up; there are no clouds to purple in the east, no film of vapor to temper its heat; a stifling, fervid air quivers under its downright beams which smite like javelins as they fall.

And the land itself is desolation. The bare hills, from which all green has faded, glow as the sun touches them, with the unspent heat of the yesterdays. The valleys are as bare as if fire had passed over them, and the brown grass crackles under every passing sandal. There are no wheat fields on the lowlands; no vintage on the hills; no running rills, or standing pools; no belts of verdure skirting the highways of the land; only dry, ghastly river-beds, empty cisterns, and shriveled herbage everywhere. The eye can find no rest—not a spot where the curse of the Almighty is not brooding.

To-day is so like the hopeless heats of all the yesterdays of these years of drought, that there can be no hope brought of favorable omens; yet something has stirred the people, for they are all abroad.

You can see them moving singly or in groups across the plains and along the byways. The cities' gates, too, stand wide, and the multitudes are setting out like a mighty tide. All ranks, all ages, are moved alike, and all mingle in the living wave. There are purples and pinks, flashing shields, helmets, glittering tiaras and priestly robes; for Ahab and his court are there, and the prophets of Baal, and the grove.

The tide sets steadily toward Carmel! Elijah's challenge has reached the remotest hamlet, and Israel is gathering to see Jehovah's controversy with Baal settled. Let us, too, go, for we have an interest in the settlement involved.

It is yet early morning, but the multitudes are here, pressing eagerly up from the plains, standing all along the steep, and crowding around the summit where the prophets wait. Seaward, it is only the waste of wave with the sun's red track upon it. At their feet the plain of Megiddo, with Kishon sliding through it to the sea, and the walls of Jezreel lifting themselves leagues away.

But all this is nothing to the waiting host; they have only eyes and ears for the champions of their faiths. No thought have they but that of who is God in Israel, and how the thing shall be determined.

They have not long to wait, for the impetuous spirit which has summoned them here is not one to dally long at the crisis. There he stands already, on a shelf of rock which lifts him into full view—a figure which could not be mistaken amid all the thousands of Israel. The flowing beard and unshorn locks, the coarse mantle, and the leathern girdle are enough to identify him; but the rugged face and fiery eyes, which smite upon you like a cymbal's clash, declare him Elijah.

It is just the figure to take by storm the heart of a fervid Oriental. The background of his character is the mystery of the seer; to this is added the mystery of a sudden appearance from the desert solitudes; and here he stands with a warrior's front, in a peasant's garb, erect and fearless though alone, flinging defiance to Ahab and his court. He is in character and situation every inch a hero.

Listen! In the silence every word rings full and clear to the farthest listener. He tells the story of Israel's sin, of the deserted altars of Jehovah, and of his own loneliness in the general apostasy. It is a fearful story, one which they quake to hear, and in their trembling he charges home upon them with this burst: "How long halt ye between two opinions? . . . The God that answereth by fire let Him be God."

And the people answered, "It is well."

A light wind comes up from the sea. There is a rustle among the dry leaves overhead, and a stir in the multitude, as this challenge shapes to their minds the end of the combat which is before them.

A born leader of the multitude is this Elijah, the Tishbite, for his next proposition is stronger than the charge of a legion, on the enthusiasm of the mass.

"I am alone! Ye are many. Take your bullock first, and call upon the name of your god." A man who has such faith in his cause as that, has won it already in the sympathies of the host.

They dare not falter if they would, and a few moments suffice to lay the victim on the altar with every rite complete. Baal is served, and anxious souls are waiting for the answering flame. How hot the sun smites down upon the rocky slopes, and the air is as close and pulseless as if nature held her breath, in the suspense of the trial. Only the excitement of the hour could brace up the people to the endurance of such heats. They wait and watch—with every sense alive they wait—but there is no sight, no sound!

The slow hours pass. How slow, how painful, in their stress and suffering, we may guess. Higher wheels the

sun and hotter, till at high noon it glows in mid heaven; but there is no answer, though the rocks seem blazing in the heat, and fires seem everywhere save on the sacrifice. The priests grow frantic. Prayers and chants are powerless, and incantations are in vain! Defeat, certain and utter, confronts them—defeat so public that it can have no cover. They leap and shriek, and gash themselves in their frenzy, and the sacrifice is dabbled with the warm blood of the devotees. But no Baal replies.

Small wonder if the morning's light of enthusiasm has faded from Elijah's face, and if his lip now curls in bitter mockery. "Cry aloud! for he is a god! Perchance he sleeps, and must be awakened." The taunt stabs them like a stiletto thrust, goading them into a wilder frenzy. Still the slow hours pass; the time is waning, and the time of evening sacrifice is come. The test has failed for Baal, and human nature can brook no longer waiting.

Elijah's hour is fully come, and he recognizes and grasps it. He has no need, as he steps into the arena from which the priests have fallen back, to clamor for the people's ear. They are his already, by virtue of his kingliness, by the grandeur of his position, and by the defeat of Baal's hosts. He only lifts his hand with unconscious command, and with a word they are at his feet.

All the pent excitement of the day, with its strain and anxiety, find vent in the tumultuous stir of the people now. With a single impulse they are on their feet, and away up around the deserted altars, filling every vacant place, pressing close upon the man of God.

The sun has swung low in the west, and a cool wind is coming up from the sea, but a murmur is running along the host which is not of the sea. The old faith is reasserting itself, and soba, and prayers, and muffled shouts are breaking like a rising tide along the crowds which heave like the sea.

But he controls it all. Excited he is, but it is too deep for effervescence. It only brightens his eye, flushes his cheek, and charges him with electric power. The altar is builded; the trench is drawn; and willing hands drench altar and sacrifice again and again, till the last possibility of deception is destroyed.

The supreme moment is come. Kneeling behind the altar there, he prays. How clear the picture, too! The level sun halos the rugged form, and touches the earnest face with preternatural glory; the strong hands are clasped; the face upturned; the fiery eyes subdued to tender yearning; and you may almost hear the heart-throbs in the silence as he prays: "O Lord, let it be known to-day, that Thou art God in Israel!"

The answer comes. Across the sunset comes a sound of strong wings beating swiftly down, and a rush of awful brightness. Broad, swift and resistless it gathers down, and altar and sacrifice are wrapped in its consuming heat.

Smitten as with a lightning stroke, the people are on their faces in the dust, and through their awe this one great cry comes up: "The Lord He is the God! Jehovah He is the God!" He who answers by fire, has vindicated His God-head now.

But the hour of triumph has its dash of fury, too. The avenging God stirs the spirit of Elijah mightily, and lifting his voice like a trumpet, he calls, "Take the prophets of Baal! Let not one of them escape!" And it is done. The impulse is on them all. His face is awful in its sternness, and their lives are forfeited a thousand times, in their idolatry.

They bear them down the slopes, and Kishon runs red under the sunset, to the sea. The drama is closed, and the conversion seems complete. One more test remains before the night darkens over Carmel.

The multitude is gone. The last foot-fall dies in echo, and Elijah turns once more to the heights, alone.

On a crag overlooking the sea he is bowed with face between his knees. The fire and wrath of the day are burned out. Vengeance has had its way, and the great heart now relents.

"Now, Lord," he prays, "idolatry is slain. Lift the curse from Israel! Break the drought, and bless us with Thy rain!"

And nothing of the day's excitement lays on him such a strain as this solitary prayer. The strong frame shakes, and the spirit groans in the agony of his wrestling. He must prevail!

The servant goes at his bidding to watch for the tokens of the answer. With downcast eyes he answers, "There is nothing."

Again he is bidden, and the writhing with God goes on.

Again is this done, and again, until seven times. Then, with quickened step, he comes back, saying, "There is a cloud no larger than a man's hand."

Against the amber of the twilight it lay, the promise of a coming rain. It is enough.

"Go, bid Ahab make ready that the rain hinder him not!"

A few moments more, and they are scurrying across the plain before the gathering tempest, and as they enter Jezreel the storm is upon them. The great drops splash heavily; the wind sweeps by like a fury; the lightning leaps, sharp and jagged, from the clouds that have outstripped them in the race. Thrice a victor to-day, the Tishbite sweeps on in the cavalcade with the glory of Carmel upon him.

Bucksport, Me.

The Family.

"JOY IN HEAVEN."

BY MARY.

The angels are singing their songs of joy, For one who was lost, is found; The glorious tidings their tongues employ— How loudly the songs resound! "Hallelujah!" the chorus so glad and free; "Hallelujah, to all eternity!"

They sing of the mercy and boundless love Of Jesus, our Saviour, divine; His name they are chanting all names above.

How bright doth His glory shine! "Hallelujah forever!"—the song they sing; "And why are they filled with such joy to-day?"

"That earth, too, re-echoes the song?" A child of the Master had gone astray Afar in the paths of wrong. "Hallelujah!" Oh, list to the joyous strain! "Hallelujah, the lost one's returned again!"

THE NEW MINISTER.

TWO SUPERINTENDENTS.

To say that Oldways was altogether satisfied with the new order of affairs at the chapel would not be exactly to define his state of mind, nor did it tend to that desirable condition of mental equilibrium that he was not able to find fault with any one. To feel things are wrong and not to be able to shape your complaint, or to indicate your dissatisfaction, is often a very trying ordeal. And this was what Oldways was now passing through. He asked himself sundry questions, and this was a way he had of investigating truth, for he was a sensible man, though he always lacked the power of making himself clearly understood. At a conscious disadvantage in discussing any matter with another, he usually talked it over with himself. Liable not clearly to express what he felt, or to be misunderstood in what he said, he was wont to discuss matters with himself when any want of lucidity of thought or clearness of expression would not tell against him in the general argument. The cause of his present dissatisfaction had thus been talked over. "Well, now, Oldways, you ain't satisfied with things at the chapel."

"No, I ain't."

"Well, now what's the matter? Don't the seats let?"

"Well I can't say as they don't. We are filling up, I must say."

"Many leave through the new minister's coming?"

"No; and two families that did are coming back gradually, I think."

"Parson preach tidy sermons?"

"Well, for that, haven't much cause to grumble; a little high-fown now and then for some of us old stagers, but the young people likes 'em, and I've always been one to consider the young people. My course has always been, keep 'em in their place, and don't let 'em have too much rope, specially at church meetings, and keep 'em clear of the old-fashioned members who think the present generation is a deal too forward—and they ain't far wrong in that matter either; but after all, Oldways, what I always feel is that they'll have to take our places some day."

"Don't 'ee get on with the parson, out of the pulpit?"

"As for that, he's a good enough sort, a real gentleman, I do think, and not above his work, and I likes 'em for that; but—"

"But—what now?"

"Well, a little too fast—forces the pace, and makes all the running—as Jones at the Blue Lion would say, when there's really no occasion for it. If he'd give us time to breathe and go gradually, we might keep up with him, but he starts off at such a furious rate that he leaves every body behind; and it's a game that never answers in racing, nor in anything else in the long run."

"But does he bolt, like that, and leave every one behind? Doesn't any one keep up with him? Has he got it all to himself?"

"Well, can't say he has, and that's what I can't make out. There's Soofall and Fairfold hand and glove with 'em, and he's leading the young to a man."

"So he isn't a doing harm to the cause, is he? There isn't any signs of a split, is there?"

"No—o-o. I must say that for 'em, he does seem to have the 'cause' at heart, and the chapel's a doing well. But these new fangled notions are too many for me."

Oldways could get but little comfort from himself, and he was not a man to court sympathy from others. But reserved though he was, he at last made up his mind to get an opportunity of talking the matter over with Waites; for he had a great opinion of Waites. Being a grocer, like himself, he could easily begin by some reference to trade, and veer round gradually to the Sunday-school, in which, also, both were interested.

Waites was a very different man from Oldways; there was no reserve about him; you could see it in his face as plainly as you could read "Waites, Family Grocer," over his shop, across the market place at Kaines; you could see it in the way he set out his shop window, and by the choice of adjectives applied to his goods, that Waites was not "born to blush unseen," that his fruit was never intended "to waste its perfume on the desert air." You could see it by the announcements of public events outside his shop; for whatever was going to take place, Waites always had a notice on the top of a biscuit-box giving information of the same. You could hear it whenever

you entered the shop, for whether there was but one customer, or whether the shop was crowded, as on market-days, Waites was always expressing himself in decidedly unmistakable tones, giving emphasis to his remarks by either breaking off the twine round his finger with a very vigorous jerk, or by bringing down the bottoms of the scales on the counter somewhat noisily, or by ringing the money he received on the counter, as though he was willing his opinions should likewise be put to the severest test.

In Waites, Oldways met just the man he desired; he listened to the recital of Newlight's ideas and proposals with impatience; and without fully comprehending what they implied, he was ready to give his opinion that they were monstrous.

"Look you here, Mr. Oldways. I'm a man of business, as you know, and I'm one as holds with doing all things decently and in order. I don't hold with a man sharp and bustling in his religious things. My shop's open at half-past seven sharp, and my Sunday-school's open at half-past nine sharp. Bless you, where'd be our Sunday-schools, if left to the ministers? Aye, where'd be our chapels, if 'twasn't for the deacons to keep things straight? No, Mr. Oldways, I don't hold with these new-fangled ideas; let the minister be head of the Church and leave the management of the school to others, though, of course, it's very well for him to look in now and then, and shake hands—it sort of keeps the connection together—and to give an address when he's asked. Division of labor is a good motto for chapels as well as shops. If I want sugar chopped properly I keep a man at it, and don't call him off every few minutes to serve customers; so I say, let the parson stick to the pulpit and the prayer-meeting, and do all the visiting that's wanted, and he won't want to have much to do with the Sunday-school. My opinion is, sir, that pastoral visitation is shamefully neglected now-a-days; the backsliders are left to slip away almost unnoticed; and I don't think it's a healthy sign when a man wants to interfere in another's work. Besides, it's making too much of the man to suppose he can do everything better than anybody else; it's a-going back to the beggarly elements of priestcraft. You must stand out against it, Mr. Oldways. And surely as senior deacon as well as superintendent, and seeing what you've done for the chapel, you must make your influence felt, sir. Bless me, the young man's right enough, I darsay, but his head's a little turned; and let me say, it's a great honor for a young man with no experience to have had a 'call' to George Street; but you must let him know you were in the work, and at training the young and rising race in the nurture and admonition of the Lord, before he was born."

Oldways came away without deriving much benefit from his friend's harangue. "It's all very well for him," was his not very consolatory thought.

With Waites as superintendent, deacon, trustee, and father-in-law, friend Grenaves may be partly excused for having let things take their course in Kaines. — Sunday-School Chronicle.

A NUT TO CRACK.

There was an old woman who lived in a hut About the size of a hickory nut; The walls were thick, and the ceiling low, And seldom out-doors did the old woman go.

She took no paper, and in no book Of any sort was she seen to look, Yet she imagined she knew much more Than man or woman had known before.

They talked in her hearing of wondrous things, Of the dazzling splendor of Eastern kings, Of mountains covered with ice and snow When all the valley lay green below.

She spoke of adventures by sea and land, Of oceans and seas by a cable spanned, Of buried treasures; but though she heard, She said she didn't believe one word!

And still she lives in her little hut About the size of a hickory nut, At peace with herself, and quite content With the way in which her days are spent.

Little it troubles her, I suppose, Because so very little she knows, For keeping her doors and her windows shut, She has shriveled up in her hickory nut.

And you, my dears, will no larger grow If you rest contented with what you know, But a pitiful object you will dwell, Shut up inside of your hickory shell.

— JOSEPHINE POLLARD, in Wide Awake.

"SO MANY THINGS WORSE THAN DEATH."

BY A. E. E.

So said my friend Helen after I had been comfortably seated in her little parlor, my widow's weeds rather than my words speaking of my loneliness.

I had come home again, not as of yore, when, all buoyant with hope, I would run down to the dear village on a vacation in school, or as later on in my young womanhood I had come to mother and sister to be fitted out for my wedding day. Oh, no! not as then. The home was sold now; the mother and sister were sleeping in the churchyard, and the husband in a far-away, lonely grave.

The village had grown beautiful. I was proud of it. I loved to tell strangers how my companions had prospered; how such and such ones who had come there poor boys to work in the shops, had pushed their way up, till now their names stood out in bold relief on some great factory, and their newly-built mansion graced some eminence of the place.

I had been around to look at the old home, but found it all remodeled and rejuvenated, cheery with the laugh of new-comers, who looked out from my chamber window, and saw only a stranger enveloped in black, and knew not that those steps lingered because that heart longed for a look into the dear old room, where by the side of a little bed a blessing once descended upon a child, which she had taken out with her into the world, enhancing its joys and now cheering her in sorrow. Ah, thought I, they are all happy—nothing but prosperity here; and I walked on, feeling that I was a stranger more deeply and more painfully than ever I had in the largest cities when visiting them for the first time.

Soon I came to a humbler house whither I had been directed. This, thought I, is the one exception to all this wealth and elegance among my former friends. Helen knows what bereavement is, and they tell me, too, that she knows things sadder still.

I found her cheerful, with her little family of four. A smile played over her face, which seemed to me like the sun on the morning after a wreck. You could see that the storm had been there, and get some glimpses of the havoc it had made; but now peace had settled down, and resignation gave to her always attractive face a look which came as a benediction to my lonely spirit.

"How you have suffered," said she. "Husband, mother, brother, sister—all gone since I saw you; but oh, there are so many things worse than death!"

I looked at her wonderingly. I had not thought about that. It had seemed that no one had suffered more than I, because death had been so ruthless in robbing me of all my treasures. But it all came to me now as I sat with her, and as I walked slowly homeward.

BY H. M. SESSIONS.

The farm of William M. Evans contains between seven and eight hundred acres, seventy head of cattle, including twenty cows, three yoke of oxen averaging 4,000 pounds per yoke, fifteen calves, a three-year-old Durham bull (splendid specimen of that famous breed), a fine Jersey bull and other young cattle, all of which show care and skill in handling and feeding. There are 200 sheep on the farm, many of them being superior animals. O. horses and colts there are sixteen—one span as smooth and active as colts, aged one twenty-five and one twenty-six, showing that generous feeding and careful usage are strong incentives to longevity. Several spans of young horses show good blood. Mr. Evans has his best pair of horses in New York, no doubt competing, as far as he may, with Bonner and other horse fanciers in that city. Last, but not least, come the swine, twenty-five in number. Brick from the old Baptist church, bought by Mr. Evans, furnished material for the walls of a new and conventional piggery, and the interior was finished with due regard to neatness.

Thousands of Christian hearts all over the land have been "watching and waiting" for the advent of the great evangelists into the city which holds itself as intellectual queen, and thousands of prayers for their success have been constantly ascending to heaven, while other thousands of philosophical on-lookers have sagely predicted that at this breakwater of culture and art, the successful tide of revivalism will receive its first check, and leave Boston, at least, high and dry above the waves of enthusiasm on the clearly chiselled rocks of its acropolis. Which is to be, the fulfilled prophecy at present, of course, depends upon the bias of the prophet, and we may safely leave the result to the developments of the next few months. But as straws which show which way the wind blows often amaze the looker-on with their antics, so have we been amazed with the feeling concerning the coming meetings which have found expression from time to time in private letters from "the Hub." Thus, a friend writes to this effect undated, of a January 24th: "A plain brick building with, so far as I can see, no attempt at architectural beauty outside

Died, in Providence, R. I., Oct. 22, 1876, JOSEPHINE A. CROWELL, aged 25 years.

She was the daughter of Wm. North, of Vineyard Haven, Nov. 16, 1838, and was united in marriage to John A. Crowell, of the Mathewson S. M. E. Church, Providence. In this marriage there was the union of true and loving hearts in both home and Church. Whilst her home was warm and sunny, her life was devoted to a true and noble life, she was ever with her husband in the Church, a true co-laborer in the Lord, always in the Sunday-school, and wherever opportunity offered, a willing and faithful worker.

Her brief brightness "her delicate" was in the law the Lord, and His law did she meditate day and night.

20, 1877, at 2, was steward in the M. E. Church; a good citizen, a noble Christian. His godly life, his generous spirit, his sweet temper made him eminently useful and a brother beloved by all who knew him. He was conscientious to the last, and passed away sweetly trusting in Jesus. Few men have left so good a record as he. The whole community mourn his loss, and mingle tears of grief and sympathy with the bereaved family and relatives. May God help them to be so well prepared to meet death as he was. W. R. L.

OREN E. OSBORN, youngest child of Cyrus and Mary O'Brien, died at Richmond, Me., Jan. 12, 1877, aged about 10 years.

But a little more than a year ago

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